The Memorial Supper

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THE MEMORIAL SUPPER OF OUR LORD

A Plea for Organic Church Life

"Do this in remembrance of me."
"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

J. M. FROST
Corresponding Secretary

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TO

NANNIE RILEY FROST

MY WIFE

SINCE JUNE 6

1871

A WORD OF PREFACE.

This book is not a polemic. True, it sometimes crosses polemical lines, but never in the spirit or with the intention of a polemic. True, also, it is written from a Baptist standpoint, and in the Baptist view of the two great ordinances, Baptism and the Lord's Supper; the one a Monument of the resurrection of Jesus, the other a Memorial of his suffering and death on the cross for our sins.

But the book is a plea with Christians of every name, and a plea for Organic Church Life, emphasizing the idea that these great ordinances of our Lord are essential in the organic structure of his church. They are the embodiment and expression of great doctrines, and are the ceremonials of the New Testament, and require our fidelity and loyalty. The spiritual and the ceremonial are both essential, each in its own place and for its own purposes.

Many influences contributed to the writing of the book. I hope it may find readers, and that its writing will be justified. My friends, perhaps too kind and indulgent, have spoken in private and public of The Memorial Supper as a companion to my former volume, The Moral Dignity of Baptism. But I have not myself ventured to think of it in that way, and certainly in the writing of the first there was no expectation or even thought of offering to the public this treatise on our Lord's great Memorial. I will count myself happy if the two books, whether together or separately, shall be of service to the cause of truth, and in any wise awaken fresh interest in the lofty subjects for which they plead.

Nov. 29th, 1907. J. M. F.

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1. Christ Knocking for Admission, ... Frontispiece

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CHAPTER I.

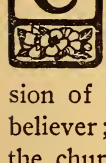
IN WHAT SENSE A COMMUNION.

Acts 2: 41, 42: "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

1 Cor. 1: 9: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

1 John 1: 3, 7: "Truly our fellowship is with the Father, and with his Son Jesus Christ. We have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Rev. 3: 20: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."



HRIST appointed for his churches two ordinances and commanded their observance,—Baptism and the Lord's Supper. The one is initiatory, to be administered upon a profession of faith in Jesus Christ, and only once to each believer; the other is a memorial, often repeated in the churches to commemorate Christ's atonement for sin through his suffering and death. They are equal commandments of our Lord,—his ordinances to be observed in their order, his injunctions to be obeyed from the heart and fulfilled in the outward life. Throughout these pages we magnify and even glorify this Memorial Supper, and so do honor to him "who loved us and gave himself for us."

DISCIPLES COMMUNE WITH THEIR LORD.

In the Lord's Supper the disciple communes with his Lord. Communion, however, does not appear to be the primary purpose of the Supper, indeed, not its purpose at all. This comes as a result rather than its original intention. The memorial service answers this high end as one of the provisions of the Gospel. In this way the Lord's Supper is a communion in its observance, the disciples' communion with their Lord. And because of its realistic power and often recurring blessedness, it has won for itself the distinction of being called *The Communion.* We need not correct this, only let us understand the source of its power and keep in mind its original memorial purpose.

It is of first importance that we always recognize the Memorial Supper as a commandment, with its consequent obligations. These obligations are imperative. The commandment takes rank with other commandments of our Lord, in the keeping of which there is great reward. Herein is blessing and blessedness. Herein also the Gospel message as an evangel transforms its obligation into exalted privilege, and in this memorial service opens a fountain of joy and spiritual refreshment.

THE GOSPEL COMMANDMENT.

The Gospel of Christ was from the first a mighty spiritual dynamo in the world. To this day and among all the nations of the earth wherever preached, it "is the power of God unto salvation to every one that

believeth." John the Baptist ushered in the new dispensation, preaching the Gospel of the kingdom, making and baptizing disciples, many thousands of them. His ministry came to its zenith in the baptism of Jesus, and then immediately began to wane. The starlight was fading, now that the Sun of Righteousness was on the horizon.

Jesus took up the work of John, though upon an advanced and larger scale, and yet with the same message of Gospel appeal and admonition; "Repent, for the kingdom of heaven is at hand." As a result, he made and baptized more disciples than John—though he himself baptized not, but his disciples. He gave out the startling promise, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," and then closed his earthly career in the tragedy of the cross. To all human appearances this was the end; his ministry seemed to go out in failure and darkness. "The sun had gone down while it was yet day."

But when he was risen from the dead he reappeared in the might and glory of his resurrection power. And with marvelous boldness and calmness, he gathered up the broken ministry of John and the interrupted ministry of himself, and committed to his disciples the work of making and baptizing other disciples on unto the end, for the fulfillment of his promise to give his Gospel to the world.

"Jesus came and spoke unto them, saying, All authority is given unto me in heaven and in earth, Go ye, therefore, and

make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." —Matt. 28: 18-20.

A new era had come. The first Evangelistic Campaign under the new commission opened at Jerusalem on the day of Pentecost. The church had received its marching orders and the King had ascended on high. That new commission had commanded afresh and perpetuated the two ordinances—Baptism by specific mention, and the Lord's Supper by easy, perhaps necessary, implication, and in the order in which they should be held in their relation to each other. Both ordinances reappear, and in this prescribed order, and hold a marked place in that first evangelistic campaign under the great commission. The gospel was preached, disciples were made, their baptism followed, then came fellowship and the breaking of bread.

A NEW FELLOWSHIP ESTABLISHED.

The disciples of Jesus were a new class among men, and as they multiplied were gathered into churches. In their hearts grace had wrought its work, and they were believers in him unto salvation; and this gave a church membership of those born of God. They were a new creation in Christ Jesus—created unto good works—old things had passed away and all things had become new. They were clothed with power from on high. They wore an invisible, yet real, badge of distinction. They had new relationship and

were brought into high and royal fellowship—fellowship with God the Father, fellowship with his Son Jesus Christ, fellowship with the Holy Spirit, and fellowship also with one another because of their common calling and experience and doctrine and mission and heritage.

This fellowship with the Lord Jesus is at once the basis and pledge of communion with him, whether in the Supper or otherwise. For the communion vouchsafed to the believer in Jesus is general and comprehensive. It is not prescribed or limited to ordinances. It has no limitation in place or occasion. The true worshiper may worship wherever he will, whether in this mountain or at Jerusalem or elsewhere, so he worship in spirit and in truth. For the Father seeketh such to worship him, regardless of time or place.

And yet, the disciple's communion with his Lord in this memorial worship is something specific, is full of rich blessing and well deserves special emphasis. This exalted privilege, this open door to the presence of the King, has its guarantee in the believer's fellowship with him. "If any man will open the door," were his gracious words of love and condescension on a different occasion, but certainly true in our Lord's Memorial Supper, "I will come in, and sup with him, and he with me."

We come, therefore, to this: Discipleship, Lordship, Communion—these three great words bear the thought for present consideration. The facts for which these

words stand are basal in Christian doctrine and experience and life. Discipleship in the believer; Lordship in the Savior; their Communion one with the other. These are high considerations and demand profound and earnest attention.

COMMUNION IN THE MEMORIAL.

As already said, the Lord's Supper is an institution or ordinance which he himself has set in his churches for their observance. It is very simple in its outward act—eating bread and supping wine, by the disciple in the assembly of the saints. It is single in its nature and purpose—a memorial of suffering and death—a visible token of dying love, wherein Jesus our Savior gave himself a ransom for many. It is to be observed in the churches till the end of the age, and must be all the while held to the one single purpose—a memorial which celebrates the death of Christ as a sacrifice for sin. The bread and wine are simply emblems and the service a memorial service. This is the basal thought concerning the Lord's Supper. We cannot come back to it too often, nor give its expression too great emphasis. *Memorial* is its name and nature and purpose; the very heart and life of the ordinance. And we need to discriminate closely and clearly between what is primary and what is incidental in its observance. Here, in this memorial service, while we commemorate Christ's death, we find communion with him. These are to each other somewhat as cause and occasion—as the root and the tree—or as the tree it-

self and the fruit which ripens and mellows among its branches.

DANGEROUS PERVERSIONS OF THE TRUTH.

This ordinance, so simple and beautiful, so full of tender and precious memories to the believer, has been at times greatly perverted. Some times the perversion has been so gross and so full of superstition as to almost destroy the original character and meaning of the Supper.

The discussion concerning the ordinance for centuries was a gigantic war of words and served but little for the cause of truth. It fastened upon the simple memorial many ponderous words and fearful errors, as the following: "transubstantiation," "consubstantiation," "impanation," "elevation and adoration of the host," "saying of mass," "extreme unction," "sacramentarian grace," "sacrament," and others, as held by the Romish Church and those who follow more or less in her wake. There was scarcely any relief until Zwingli lifted his voice among the mountains of Switzerland, reforming the Reformers and pleading for the memorial character of the ordinance. When we come out into the open once more we feel much as a man escaped from a wilderness of words. The simplicity of the New Testament language is in striking contrast with all this. There is no changing of bread into flesh, or of wine into blood, no embodiment of body in the elements, no change of any kind in the elements and no communication through them. The bread is

still simply bread, and the wine is still simply wine, and are nothing more than themselves, notwithstanding the significance and holy use to which they are put in this wonderful ordinance.

FULL OF MEANING BUT NO SAVING EFFICACY.

The Lord's Supper, like baptism, is not a saving ordinance. It has no mysterious or mystical power of saving people. Indeed, like its companion ordinance, it is intended for people who have already experienced the saving grace of God through faith in our Lord Jesus Christ. For others it has no meaning or value. But while having no saving efficacy it does have marvelous meaning and significance as a memorial. It bears testimony to an objective fact, viz.: the suffering and death of the Son of God for our sins, and not to subjective experiences except as awakened and influenced in the human soul by this memorial service.

The Supper does not carry so much in itself as baptism carries; is not so many-sided as that ordinance in its pictorial representation; and yet what it does carry it carries with clearness and tremendous power; it has always had a richness of sentiment in its administration never possessed by the other ordinance. It is the memorial of death, a vicarious death on account of sin, of atonement made for sin through the blood of the Lamb of God which taketh away the sin of the world. The bread and wine are in no sense a sacrifice, but in beautiful and powerful fashion symbolize

the greatest of all sacrifices—the sacrificial death of the Lord Jesus.

It is of immense importance that the Lord's Supper be cleared of all the fictitious and factitious notions which have accumulated about it through the centuries, and be held to the one single purpose of a memorial service. This gives the ordinance real meaning, emphasizes its one definite purpose, brings it out into the clear sunlight so as to be seen as it was seen and observed as it was observed on that sad night, when in the upper chamber Jesus said: "Do this in remembrance of me." This view is the background for all else concerning the ordinance, and creates every other value which it possesses, and makes its observance full of rich and blessed experience.

An ordinance, however simple in itself, when crowned and glorified in such holy memorial, could not fail to produce conditions holy and blessed in their influence. These are secondary but none the less real and powerful. The Lord's Supper is *a memorial* but in its observance *becomes* the Eucharist—an ordinance which awakens memories and grateful praise for him who laid down his life for our sin. The Lord's Supper is a *memorial* but in its observance *becomes* a communion—a blessed service in which the disciple comes face to face with his Lord, and they two stand together in marvelous fellowship, facing the tremendous fact that human redemption came by the cross and the purchase price was paid in the shedding of blood. This is what gives the ordinance power to

awaken in us deeper love and to send us out with new and high resolve for nobler life. Here the heart melts down and we come more under the Savior's power.

COMMUNION WITH THE LORD.

It is very essential to have our emphasis right; otherwise we miss the very heart of this impressive and instructive symbol. The Lord's Supper is in very truth a communion, but a *communion with Christ*, and with him as distinguished from all others; and in a mighty sense, to the exclusion of all others—certainly their exclusion from our thought and devotion. We are face to face with him—and at the cross where he suffered and died—and in contemplation of all the cross stands for. Enraptured by the matchless charm of his presence, we are held by the memory of his suffering and death and redeeming love. Here at the cross, if anywhere in the whole wide, wide world and to the exclusion of all others, our hearts are awakened in song—sorrow and joy strangely commingling, but always in devout praise and worship. Here the Holy Spirit opens the eyes of our understanding—takes the things of Christ and shows them unto us—bears witness with our spirit that we are the sons of God, joint-heirs with Christ and sharer in his suffering, and with groanings which cannot be uttered he makes intercession for us and helps our infirmities.

There are no holier or richer sentiments on earth than the sentiments awakened in the Memorial Supper with Christ as their object and center. Here is

the outflow of the heart in these moments so rich in blessings, so devout in worship:

His blood has redeemed me from sin;
I weep and I sing in my gladness,
To know he is dwelling within.

He taught me the secret of faith;
To rest in believing his promise
And trust whatever he saith.

I lay my whole soul at his feet;
The love he has kindled within me,
Makes service and suffering sweet.

If earth in his love is so blest,
What joy in his glorified presence,
To sit at his feet as his guest!

What a holy place this is! Surely heaven has come down to us. This service is indeed the Holy Communion. We stand within the sacred precinct, and Christ present with us in his own person. Our fellowship with him, under this hallowed influence, ripens into richer experiences of grace. We commune with him—*with him;* that is our emphasis. No angel in all the heavenly host can take his place in that holy service. He is our sacrifice, our Savior, our Lord. We crown him in our heart.

Not Communion with Others.

Our communion here with him cannot be divided, though it may be *in company with others;* indeed, in this sense it must be with others, for the memorial celebration is in the assembly of the saints. But it

cannot be diverted from our Lord or divided with others. It is the disciple and his Lord.

Much hurtful talk has been indulged in that grates on this sentiment and mars the beautiful simplicity and singleness of purpose in the Lord's Supper. One speaks of communing here with his mother, communing with his child, or communing with his wife. But that is wholly apart, and far, far below the exalted purpose of this holy ordinance. Such talk results from misdirected sentiment and misplaced emphasis. It does dishonor to our Lord, divides our affection, mars the beauty and glory of the ordinance, discounts if it does not utterly prevent the richer and more blessed experience.

I remember hearing Dr. George W. Truett, of Dallas, Texas, in a beautiful talk on the Lord's Supper, relate an incident which greatly impressed me. A man guilty of treason was arraigned, with his wife and children, before his king to be sentenced for punishment. The man pleaded guilty but besought the king to let the children go free, offering to give half his large estate as a ransom for them. "But," said the king, "what about your wife?" "Let her go, too," said the man, "and I will gladly give the other half of my estate." "No," said the king, "your children may go—your wife may go—you may go, too, and may keep your estate." The man, overcome with feeling, led his little group away. "Wife," said the man, "did you notice the face of the king, and see how troubled and moved he was, and what benevolent compassion

shone in his eyes?" "No, indeed, husband," said the wife, "I did not see the king at all; I did not look at his face; I saw no other face than yours, and you were all and in all to me."

Is it not something like that if others intrude on our thoughts, when in communion with our Lord at his own table? Here mother, father, child,—all put aside. Human ties are not taken into account and must not stand between us and Christ. He is present with us, invisible indeed to our physical vision, yet real; intangible and yet present as our all and in all. Make no talk about communing with others, but rather let it be your joy and crown of rejoicing that you commune with him.

CONCERNS HIS DYING ON THE CROSS.

Moreover, this communion with Christ concerns in a peculiar manner his suffering and death, his shedding of blood for the remission of sin. This gives distinction and exceptional power to this season of communion with him in the Memorial Supper. He himself placed the emphasis here and made it a mark of distinction forever. This is my body broken. This is my blood shed. This is the new covenant in my blood. This do in remembrance of me. This language, so far away by many, many years, is yet fresh and fragrant. These words appeal to our hearts as though he were speaking them now for the first time. They will never lose their power with redeemed souls.

Even a trifle may serve as a memento, and hold in

itself strange power over human hearts. The mother, busy in her household cares, comes unexpectedly upon tiny shoes—once covering the little feet which played about the home, or a glove once the covering of baby fingers. They are worn and rusty, soiled and torn, but how they appeal to the heart and open the fountain for a thousand memories! The child went away these years ago, but now all is fresh and the memory lives over again the former years.

> And the stately ships go on
> To their haven under the hill;
> But O, for the touch of a vanish'd hand,
> And the sound of a voice that is still.

These articles of wear, otherwise cast off as worthless, hold within themselves as a memento the memory of our dead. How much more these emblems in the Lord's Supper! Nay, we should not compare them. His presence is more than a memory presence. His words are words of living power. This bread and wine—the very emblems of the cross,—and this service—the very symbol of crucifixion,—tell wondrous things of suffering and death, of love also beyond all we can think, and of our redemption through his blood. These emblems of memorial tell the sin of the human heart—tell the consequent need of sin's remission through the shedding of blood—and tell the amazing provisions of grace through the Gospel. This one unbroken song, through the ages, is the song of infinite efficiency and efficacy in the atonement made

for sin, when Jesus Christ died as the Lamb for sinners slain.

> Thou dying Lamb, thy precious blood
> Shall never lose its power,
> Till all the ransomed Church of God,
> Be saved to sin no more.

This is the burden of the Lord's Supper. It gives distinction to the service as a communion with Christ concerning his death. Without this it has no meaning; with this it shines in the glory of redeeming grace, as the cloud was made luminous with the divine presence in the Holy of holies.

WITH THE PROMISE OF HIS RETURN.

And, yet, we do not worship a *dead* Christ. Our communion with him is not with him as dead, *but as living.* He is as a Lamb *that was slain.* He died for our sins once, but is now alive for evermore, and is at the right hand of God in the heavens.

> God commendeth his love toward us in that while we were yet sinners Christ died for us. . . . The blood of Jesus Christ his Son cleanseth us from all sin. . . . How that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures. . . . He was delivered for our offences and was raised again for our justification. . . . Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. . . . This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.

So that while in this memorial of our Lord we celebrate his dying for our sins, we celebrate also his

resurrection from the dead—celebrate his enthronement at the right hand of God—celebrate his intercession for the saints in the heavenly places—celebrate his abiding presence with his people on earth and the sure fulfillment of his promise to return again in power and glory. And while the symbol is the symbol of his having died, yet our communion is with the living Christ, the crowned and sceptered King who shall come again. We "do show the Lord's death till he come," and in his coming all symbols and shadows shall vanish as the stars go out before the rising sun.

I will sing of my Redeemer,
And his wondrous love to me,
On the cruel cross he suffered,
From the curse to set me free.

I will tell the wondrous story,
How my lost estate to save,
In his boundless love and mercy,
He the ransom fully gave.

I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the Lamb, clothed in white robes, and palms in their hands; . . . they that have washed their robes and made them white with the blood of the Lamb. . . . And many angels round about the throne—ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Salvation to our God which sitteth upon the throne and unto the Lamb. Amen, and Amen.

CHAPTER II.

A MEMORIAL SERVICE FOR DISCIPLES.

John 4: 1, 2: "Jesus made and baptized more disciples than John, (though Jesus baptized not, but his disciples)."

Luke 24: 46, 47: "Thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations."

Matt. 28: 19: "Go ye, therefore, and make disciples of all nations, baptizing them."

John 3: 3, 6, 7: "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born from above, he cannot see the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born from above."

John 1: 12, 13: "To as many as received him, to them gave he the privilege to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Acts 2: 41, 42: "They that gladly received his word were baptized. . . . And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

HE New Testament gives rank and distinction to the Memorial Supper, here called "the breaking of bread." Its place in the language of Scripture and in the practical working of the Gospel economy is very significant, as seen from the passages cited, and others to be noted later. Mark well the succession of procedure —making disciples, baptizing them, continuing stead-

fastly in doctrine, and in fellowship as marking a new condition and making a new brotherhood, and in breaking of bread in remembrance of their Lord, as he had done and commanded on that last night in his chosen guest chamber.

Mark, furthermore, what lay back even of these things, antedating them as a prior experience and making them possible—repentance, believing, born from above—born of the Holy Spirit of God, and so becoming a son of God—heir of God and joint heir with Jesus Christ. This is the order of requirement, and of necessary sequence if we are to hold the Lord's Supper in the exalted and exceptional place to which it is assigned in the word of God.

This "breaking of bread," simple as it may seem, God has appointed as a memorial of the sacrificial death of his Son, and the beautiful memorial service must be near to the heart of God. It represents the tragedy of the cross and puts on exhibition forever what it wrought in the economy of grace for human redemption. Its observance awakens the profoundest and most mystical emotions of the human heart—emotions strangely sorrowful and rapturous. This is none other than the house of God. The heavenly breath and beauty seem to be upon it—and the heavenly song. It has the ready recognition of being in deed and in truth "the holy communion"—the disciple's communion with his Lord. With many, possibly with all, this Memorial service holds, almost if not altogether the crowning place in Christian life,

AN ORGANIC PART OF A SYSTEM.

These holy sentiments, born from above and of the heavenly family, must not be allowed to vanish, effervescent like, with nothing to tell of their coming or going. They must not prevent us from discerning the evident strength in the Lord's Supper in its influence on Christian character and life—whether that influence be as the morning dew or as something more stalwart, and even resistive unto death. There is great holding power in the Lord's Supper, for the devout soul who worships there—as the mighty iron cable holds the great ship riding at anchor while the waves are boisterous and the sea is swept by an ocean storm.

We sometimes forget, at least, in this high tide of exalted sentiment we are in danger of forgetting, that this ordinance is part of a system—as the eye is a part of the human body—and has divinely established organic relation to other parts; that it must not be removed from its place, lest it be marred of its beauty and broken of its power.

The Lord's Supper is related to discipleship, and to the disciple of Jesus *as a disciple,*—one who as a believer is born of God and is walking in all the commandments and ordinances of the Lord, blameless. It is related to baptism, the other great ordinance of the Gospel system, which testifies to the resurrection of that Christ whose death is symbolized in the Supper, and bears testimony for the believer as to his own death to sin and of his spiritual resurrection to a new life in Jesus Christ.

The Lord's Supper is related to many of the cardinal doctrines of grace, and in such a way as not only to give them emblematic expression in the quiet and beautiful observance, but also to receive from them something of their doctrinal significance. It is related to churches,—to each individual church,—as being part of its organic structure and as expressing the fellowship of the members in their church life as in the new brotherhood of believers.

The ordinance does not stand by itself, and must always be considered in its larger and yet more definite scope. Its obligations are imperative in their demand for obedience—the simple, yet compelling obligation to observe it, and the further obligation that the observance be as God has commanded. Its blessing, its most holy and heavenly and helpful blessing, will come along the line of the divine appointment and requirement.

FOR THE DISCIPLE HIMSELF.

The Lord's Supper in its fullness and richness, is for the disciple individually. This is true both for its obligations and for its blessings, and for the disciple when in the assembly of the saints. It is the individual disciple in communion with his personal Savior, and in rendering obedience to the laws of the kingdom. The voluntary principle and the principle of each one acting for himself is fundamental. There is no place here for anything like proxy in the matters of religion.

And whatever the Gospel of grace offers or gives, is given to the individual in its entirety and fullness.

In the high obligation and privilege of this memorial service there is no distinction between "clergy and laity." Nor can priest or preacher serve for the disciple. It is an individual eating and drinking, and this stands for personal union with Christ, and personal service for his honor and glory.

Nor does it make any difference from what station in life the disciple comes, whether prince from among the crowned heads or peasant from the humblest of homes, provided only he be a true disciple of his Lord, "walking in all the commandments and ordinances of the Lord blameless." In this Memorial Service, as certainly as in the matter of death, all meet as equals in a common station of exalted privilege and joyous worship—celebrating the death of their common Lord in the shedding of whose blood there is fullness of remission. We emphasize—the Lord's Supper emphasizes—the individual believer in Christ, acting for himself, meeting personal obligations, and sharing the common heritage of those who love the Lord. Not that he segregates himself but stands as an individual in the assembly of the saints to honor him whose they are and whom they serve.

God and the Individual Man.

Throughout the Bible God deals with the individual man, as a fundamental principle in his method of dealing with men. True, he is the God of nations, and in

his providence nations rise and fall; true, he is God of the family, and the family is planted by him, and he holds in family worship as truly as in the temple worship; and yet back of all this he is God of the individual, whether with Moses in the burning bush, or with Elijah at Mount Horeb, or Hannah praying in the Temple, or Sarah laughing in her tent. He was the God of Abraham and Isaac and Jacob before he became the God of the Hebrew nation. Indeed, it is the crowning glory of man, that God whose name is Holy, who dwells in the high and lofty place and inhabiteth eternity deals with him as an individual and dwells "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

This principle operates also in the New Testament economy. The individual acts for himself, for himself in repenting, for himself in believing, for himself in obeying Christ in baptism, for himself in observing the Lord's Supper, and for himself in the ever recurring obligations in the Christian life. Even when three thousand turned to the Lord in one day, they were saved as individuals. God regenerates by units. Men are born of God one at a time. And each one acting for himself, they all continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers. In the song of the multitude, whether on earth or in heaven, there is the individual disciple making melody in his heart unto him who loved us and washed us in his own precious blood.

DEFINING DISCIPLESHIP.

But what is discipleship and who is a disciple? These terms are readily understood, and yet it is not easy to define or describe what they stand for. Their rank in the New Testament is easily recognized, and they have divinely established relations both to baptism and to the Lord's Supper. They are correlative terms with the observance of these two ordinances in a limited and yet definite way.

The term, father, has its correlative in the term son, and husband is the correlative term of wife; the one implying and requiring the other. So also with these ordinances, if conditions are normal and accordant with the New Testament: discipleship implies and requires the ordinances; and their observance means the presence of those who are the disciples of Christ—those born from above, believing in him, following his example and keeping his precept. When this fails or comes short, it is because of human weakness, or errant life, or radical disarrangement in the structural character of the Christian system.

Discipleship often suffers abridgment at our hands, sometimes in what it allows and sometimes in its requirements. Discipleship is the wide open door to the ordinances, with all the ordinances can give. But at the same time its requirements are imperative, even at a sacrifice, or if one suffer loss. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," said Christ, and so opens the way to the crown by way of the cross; "for whosoever

doth not bear his cross and come after me cannot be my disciple." Cross-bearing comes before crown wearing. Blessing and obligation walk hand in hand in the kingdom of God. Discipleship, when having full sway, means doing what Christ says, doing the way he commanded, and maintaining things in the order in which he set them.

The term disciple, even in its concrete character, is of wide range, being at once restrictive and yet inclusive and comprehensive. There are abundant examples in the New Testament. John was the beloved disciple while yet a son of thunder; Simon Peter was a disciple the day Andrew brought him to Jesus, also the day he made his great confession of the Divine Sonship of Jesus, and the day of his awful denial when he wept bitterly over his sin and folly; Peter and John were disciples the first day they met Jesus, and also on the day of their power at Pentecost, and later when men saw their boldness and took advantage of them that they had been with Jesus.

Joseph of Arimathea was a disciple of Jesus, though "secretly, for fear of the Jews," and also a disciple when going boldly to Pilate and begging the body of Jesus for burial in his own new tomb. Saul of Tarsus was a disciple when Ananias found him in the street called Straight, and said, "Brother Saul, the Lord, even Jesus who appeared unto thee in the way, hath sent me unto thee"; a disciple also in later years when, facing persecution and possible death, he said, "but none of these things move me, neither count I my life dear

unto myself, so that I might finish my course with joy"; and also a disciple when his life having come to the sunset, he said, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, will give me at that day; and not to me only but to all them which love his appearing."

High privilege with high obligation.

Thus it appears that being a disciple of Jesus may have widely varying grades and conditions. It may indicate more or less of shortcoming and failure, or of progress and high standing in the service of the great Master. There is growth and ripeness and richness of experience. There is beginning and progress and consummation. But through it all there is ever the one basal element of relation to Christ as Savior and King, of requirement in obedience at our hands, and of the larger door to wider usefulness and more exalted privilege until the end come and the crown be given. It is discipleship that opens the way to the higher things of the kingdom, and gives the disciple place and rank and joy in the Memorial Service of the Lord's Supper.

In the very nature of the case the disciple must have as preparatory to this service, qualification and prerequisite. And these must stand in their order and go before its observance even with the disciple. Some of these qualifications come to him by virtue of his

being a disciple, viz., repentance, and faith, and the new birth in which he becomes the child of God. These are spiritual and place him among the saved who love God and desire to walk in his ways. But in addition there are for the disciple other and outward prerequisites to the Memorial Supper, viz.: (1) Profession of his experience of grace; (2) Baptism as Christ has commanded; (3) Membership in his church; (4) A godly life as becoming the household of faith.

These all are essential to admission to the Lord's Supper. Each has its own place and significance, and is what the disciple needs, and is required of him as he comes to this communion with his Lord. These distinguish him from others, and make his royal badge of admission as he walks among the saved and celebrates in this Memorial Service the Christ who died for him and through whose blood he has remission of sin. If we fall short in the requirement, we need not complain or wonder if we fall short also in the privilege. Those who are ready, as prescribed by the Lord of the Supper, will go into the Memorial observance and find communion with their Lord. These are the children of the King, who find recognition and honor and blessing at the Lord's Supper.

FOR DISCIPLES BUT NOT OTHERS.

The Lord's Supper is not for the unsaved. The difference is radical, the distinction and separation inevitable. Others than disciples will not care for the privilege, indeed, will not count it a privilege. The

unsaved who will not accept Christ as Savior and Lord, do not desire communion with him. Their communion with him is impossible, in their present condition of heart. They are not obedient to his law and give his ordinances no place in their personal life.

This Memorial Service has nothing to do with the unsaved; has no meaning to them and no advantage for them; possibly their partaking would be a sacrilegious intrusion into things holy. It is a celebration and communion which are utterly apart from all who do not love our Lord, and who have not accepted him as their Savior. Only the saved of the Lord should come to the Table of the Lord.

Moreover, those who have the ordinance in charge, and are responsible for its right observance, viz., the churches of Jesus Christ, will not invite the unsaved to share with them in this holy Memorial. Its incongruity and sacrilege would shock the Christian sense everywhere. There is no room to question the wisdom, justice and philosophy of restricting the Service to the saved. Dr. E. C. Dargan, in his Ecclesiology, page 505, says:

"The English word 'mass,' and the German *messe*, are corruptions in popular speech of the Latin *missa*, by which name the service is always called in the Roman Church. Now, the word *missa* is derived from the practice in the worship of the early church. At a certain point unbelievers were requested to withdraw, that is, the general congregation was sent away, or in Latin, *missa est*.

"At another stage the catechumens and penitents likewise retired, and to the Supper itself only baptized believers were allowed to remain, all others having been dismissed. From

this dismission, the service in which believers only participated came to be called *missa fidelium*, or the 'missa of the faithful'; and then, by pre-eminence, the celebration of the Lord's Supper came to be called missa, or mass."

The Romish Church has missed the meaning of the Lord's Supper in almost every particular, and its perversions in some cases have been horrible to contemplate. And yet there is something significant and very impressive in their method, though we do not approve their custom, of clearing this service from those not qualified as the Lord has required. *Missa est*—the sending of the unsaved away—though not required is yet significant and of serious import, and reducing the service to the *missa fidelium* is commendable in every way. They may be witnesses, but not partakers.

The almost universal verdict among Christians through all history is, that the unsaved have no lot or part in this commemoration of the death of the Son of God, and that to invite them will do violence to the sacred memorial. The most notable, and indeed almost the only, exception was the admission of infants to the Lord's Supper. That practice had its origin with the Romish Church, but was later abandoned by them. It is still retained in the Greek Church. This case, however, strictly speaking, is not an exception. For the infant first received what was called baptism, and was supposed to be brought by that ordinance in some mystical way into relation with Christ and so became the child of God. And "infant communion," though having the same support as "infant baptism," has

found acceptance with no others except the Greek Church.

This case, instead of being an exception, gives added emphasis against opening the Lord's Supper to the unsaved. They are eliminated by the preëminence given to the disciples of Jesus, and their exclusion is a self exclusion. And the same thing practically is true of those professing salvation but who have not followed their Lord in baptism.

NOT FOR THE UNBAPTIZED.

The Lord's Supper is not open to the unbaptized. Baptism is not essential to salvation, but salvation is essential to baptism. Fellowship in baptism is essential to fellowship in the Lord's Supper. The saved, those having repentance toward God and faith in the Lord Jesus Christ as their Savior, are ready for baptism, and obedience to their Lord requires them to be baptized. But without baptism even the saved are not ready for the Lord's Supper—as the man was not ready to present himself at the marriage without having on the wedding garment.

This is the belief and practice of Christians of almost every name, and is considered by nearly all of them, with few exceptions here and there, to be the law of the Gospel concerning the relation of these ordinances. They may differ, they do differ as to what is baptism, but with wonderful agreement they insist that baptism comes first and the Lord's Supper follows. They are almost as unanimous and quite as

earnest with the unbaptized as with the unsaved, in refusing them a place at the Lord's Table. This is *their* "close communion," and they are right. Otherwise, we contravene the New Testament law and do violence to the whole system. And this view, too, has been held throughout Christian history with most impressive oneness of belief and practice. Dr. Henry C. Vedder, a trustworthy historian, in his "Short History of the Baptists," page 143, says:

"One of the most important revolutions in the practice of the English Baptist churches, was the change from strict to open communion. As we have seen, the earlier English Baptists, whether general or particular, held that only the baptized should partake of the Lord's Supper, believing this to be taught by apostolic precedent, as well as implied in the symbolism of the two ordinances.

"In this they agreed with the Anabaptist of Holland and Germany, and indeed with the entire Christian church, ancient and modern, under all names. Among all the heresies recorded in ecclesiastical literature before the seventeenth century, there is no record of any who held that the unbaptized had a right to the Supper of the Lord."

He mentions a confession of faith issued by some Swiss Anabaptists (1512), and says, pages 84-85: "It teaches the baptism of believers only, and breaking of bread by those alone who have been baptized; and inculcates a pure church discipline."

The exception cited by Dr. Vedder gives emphasis to the well-nigh universal practice of requiring that baptism precede the Lord's Supper. And that the exception was among Baptists, and is called by careful historians a revolution from their ancient custom, makes it all the more impressive. These were exceptional among their brethren, for Baptist people hold it

cardinal in their belief and practice, to restrict the Lord's Supper to the saved who have also been baptized. And for this reason they do not invite to this Memorial Service either the unsaved or the unbaptized.

This is their belief and practice in what is commonly, but erroneously, called, "Close Communion." And manifestly they accord in this with Christians of every name and throughout all ages of Christian history. This is fundamental with Baptists, and with the warrant of the Word of God they stand for this, and insist that baptism *be baptism* in form and spirit and purpose.

AN ILLUSTRATION OF THE PRINCIPLE.

This is the practice in our churches. For example, at the First Baptist Church, Dallas, Texas, one Sunday morning after the sermon, the pastor gave his usual invitation for any who desired to unite with the church. Several responded. After making profession of faith in Christ, and giving some account of their experience of grace, they were received each one of them into membership as a candidate for baptism—the baptism to come at a subsequent time. Then they resumed their place in the audience, and the church proceeded at once to observe the Lord's Supper—a large membership being present, and the service being of exceptional beauty and power. But those newly received members, who were yet to be baptized, did not partake of the Lord's Supper.

This occurrence was not unusual, and is often du-

plicated in Baptist churches. But mark its meaning, as illustrative of the subject under discussion. Those persons had professed their faith in Christ, had related their experience of his saving grace, had declared their hope through him of eternal life, and been actually received for membership. Yet they did not unite in the Lord's Supper, and simply because they had not been baptized. And all agree that this is in keeping with the New Testament law, and accordant with the usage of all Christians through all the centuries. The incident puts emphasis on the principle that this Memorial Service is not for the unbaptized—even if they are Christians and we hold them in Christian fellowship.

The ordinances must be taken in the order in which the Master set them; and must be given their proper place in the churches and in the church-life of members. A person cannot stand on the topmost round of the ladder unless he first climb the rounds below; he cannot walk the mountain summit without first scaling the mountain heights. The way is open—wide open to the Lord's Supper for all who come, provided only they come in the manner and with the prerequisite, as the Lord requires. But there can be no coming to the Lord's Supper if baptism be set aside.

The Memorial Supper is for the baptized disciple and not for those unbaptized. If the Christian world insist on having different and conflicting views of baptism, then there can be no consistent or Scriptural union in the Lord's Supper; for those who meet together in this holy Memorial must be of one mind

and one heart in belief and practice, concerning the other great ordinance. Otherwise, there will be inconsistency and discord and variance with the Word of God. In the very nature of the case, when a church is observing the Supper, the observance must be by its own members, possibly including members of "sister churches of the like faith and order." If there be no fellowship in baptism, there can be no fellowship in celebrating the Lord's Supper.

FELLOWSHIP WITH OTHER DISCIPLES.

Disciples observe the Lord's Supper individually, and yet not each one by himself. It is no single-handed service in which he acts alone. He is in company with others, and their joint celebration of the ordinance is in the assembly of the saints and as church members. This is another and larger phase of the disciple's privilege. It is his association and fellowship with others in the Memorial Service, and in their joint communion with their Lord. This service of high companionship and fellowship in the Lord's Supper, is based on a common experience of grace, and fellowship in the other great ordinance of the Lord's house, and their oneness in doctrine and church-life. Dr. John A. Broadus, in his Commentary on Matthew's Gospel, says:

"The bread and wine symbolize objectively the Savior's body and blood; our eating and drinking these symbolize our personal union with Christ, and feeding our spiritual nature upon him; and our doing these together with others will, from the nature of the case, like any other action in common, pro-

mote Christian fellowship and unity *where these already exist*. Yet this last is a subordinate and incidental effect of the ceremony, and the presence of some in whose piety we lack confidence should not prevent our eating the bread and drinking the wine in remembrance of Christ."

Fellowship and communion do not mean the same thing. They are words of different derivation, and stand for different heart conditions and experiences. Communion is fellowship in its richer and riper fruitage. Disciples have fellowship with Jesus Christ and also fellowship with each other. In the Lord's Supper, however, they commune with their Lord, but in fellowship with each other and in their church relation. This is their royal distinction as baptized believers, molded into one as a church of Jesus Christ. Disciples have relation to the Lord's Supper as individuals but also as gathered into churches.

There is something gracious and commanding in the isolation and preëminence which the Lord provides for his disciples in this Memorial Service. There is no room for boasting, no spirit of exclusive self-merit; but grace has done its amazing work and set him on this high eminence. He communes with his Lord; he celebrates his Lord's death for sin; *but not alone*. He is in company with other disciples. Their joys, their sorrows, too, and their experiences of grace are all one. Out of full hearts they sing the praises of their Redeemer.

How sweet and awful is the place,
With Christ within the doors,
While everlasting love displays
The choicest of her stores!

While all our hearts, and all our song,
Join to admire the feast,
Each of us cries, with thankful tongue—
"Lord, why was I a guest?"

Why was I made to hear thy voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come?

'Twas the same love that spread the feast,
That sweetly drew us in;
Else we had still refused to taste,
And perished in our sin.

Their individual communion with Christ has its basis in individual fellowship with him; and their joint communion with him as their Lord, so abounding in humble but rapturous joy, has its basis in a common relation which they, through faith, sustain to him. He is theirs and they are his; he is the Savior and they the saved through him. Christ is their all and in all, and together in their fellowship and common church-life they commune with him, and he communes with them, in their observance of the Supper which he has appointed. The church is honored and glorified in faithful observance of the ordinance; and the disciples find themselves inseparable from their churches in this Memorial observance. But this is their larger blessing rather than their limitation. The commandments of the Lord are not grievous, and the ordinances of the Lord's house are their delight and song.

IN THE CHURCH CONGREGATION.

The Lord's Supper is not for the individual disci-

ple by himself; and yet it is not a social meal, and its observance is not a family gathering. Natural bonds and family ties do not count in the kingdom of God, nor in the churches of Jesus Christ. If kindred meet at the Lord's Table, that were an occasion for rejoicing, and yet they *do not meet there as kindred,* but as disciples in the Lord Jesus. They are there, every one on the same basis, requiring the same qualification and prerequisite. Discipleship is more than kinship—more than even the mother-relation. If kindred lack the requirement they eliminate themselves; and their exclusion is self-exclusion with no blame against the Lord or the Lord's people.

Church membership does not rest on human kinship, nor can church relation be determined by family relation. No family badge entitles to place or part in this Memorial institution. It is a service for disciples in their church-capacity and organization. Its observance is in the church congregation, and its appointed regulations are imperative. The Lord set his Memorial in his churches, and entrusted its keeping to those who love him and keep his commandments. Their fellowship as church members is larger and loftier than their fellowship as disciples. Church fellowship is more than Christian fellowship. It means a common experience of grace, and a covenant in the Lord one with the other. It means oneness in faith and practice, concerning doctrine and the ordinances and church-life. It is the basis of their joint celebration of the Lord's Supper in the church, and perhaps finds its highest

expression and richest fruitage in jointly communing with their common Lord.

From the first, disciples of our Lord were gathered into churches, and these churches with their ordinances and appointments became the embodiment of organic Christianity. In the onward progress of the kingdom, disciples were more multiplied, and that meant also multiplying the churches of Jesus Christ—at Jerusalem, at Antioch, at Ephesus, at Corinth, and many others. Each church was a separate body, complete in itself, independent in organization, its membership a converted membership. They were accordant with each other in faith and practice, in mission and spirit, in their "one Lord, one faith, one baptism."

THE CHURCH THE HIGHEST ORGANIZATION.

Even with the New Testament churches some were better than others, and some members were better than other members. But their members then, as now, were gathered out of the various walks of life and wrought into one as believers and disciples of the Lord Jesus Christ. And, notwithstanding many imperfections, no other body on earth is comparable to a church of Christ, made after his pattern, keeping his law and ordinances, and fulfilling its mission according to his appointment.

The Lord made his churches from the first the custodian of his ordinances, and with marvelous confidence entrusted them with a great treasure. He has placed the Lord's Supper in their keeping as part of

their organic structure and life—as the human heart has its place in the human body. Without it you cannot have a church of Christ. Its observance is a church observance—as a throb of the chest is a throb of the heart—nor can you have a heart without a body in which to live and beat. As a memorial it is a service for disciples, but for them as church members, and under the government and supervision of the church.

Thus the Lord looks to his disciples gathered into churches, as those who love him, to keep his ordinances and to observe them as he has commanded—even as a mother in her dying moment commits a memento to her boy, and looks to him for its keeping in honor of her memory and in token of his love; even more than this, as the Savior is out of all comparison with all human kinship. There is such a thing as church allegiance, and responsibility, and loyalty, and obedience, in high token of love for her Master; and these show themselves in faithful care and observance of the ordinances of the Lord's house.

For this reason the Lord's Supper is a church-ordinance in the largest and most exalted sense, and the Memorial Service a church celebration—disciples in company celebrating the Lord Jesus in his death on the cross. For this reason, too, disciples must have church-membership as qualification for uniting in this holy service. And this means, of course, that the disciple is in accord with the faith, and the spirit, and the life of the other disciples who make up the mem-

bers of the fold. Here, too, they find communion with their Lord, and here they celebrate his dying love and his death for sin; and here they praise him for their own redemption and remission through his blood. In the very nature of the case, and without controversy it would seem, there must be fellowship and oneness with those who meet at the Lord's Table. Otherwise, there would be discordant notes in the music, where the song should be rapturous and heavenly. This is church fellowship in the Memorial Supper of our Lord, and it ripens in its richness into church communion with him. It is like heavenly manna upon the soul.

Blest be the tie that binds
  Our hearts in Christian love;
The fellowship of kindred minds
  Is like to that above.

Before our Father's throne,
  We pour our fervent prayers;
Our fears, our hopes, our aims are one,
  Our comforts and our cares.

In this blessed fellowship, however, and this deep sense of devotion, we must not be so absorbed in the exalted privilege and blessings which have come to us, as to lose ourselves in self-contemplation. The crowning glory of the Supper is the Lord himself and its memorial character in honor of him. Without him the ordinance is worthless and a hollow mockery—a form of godliness without its power. But with him present, all is transformed. There is life, and power,

and beauty, and richness of sentiment beyond compare.

A RECOGNITION OF JESUS AS LORD.

"No man can say that Jesus is Lord but by the Holy Spirit," who is present in power, and takes the things of Jesus and shows them unto us. We meet in his honor and tell over again the story of his sufferings and death. He is as a "Lamb that had been slain," whether in the midst of the throne worshiped by angels, or in his Memorial Supper where his people celebrate the work of redemption through his atoning blood shed on Calvary.

But, though the shadow and chill of the cross after all these years are still upon the scene, we are yet again in the holy mount. Through these simple emblems we are, as the apostles were, eyewitnesses of his majesty, and hear afresh that voice from the excellent glory: "This is my beloved Son, in whom I am well pleased."

Every observance of the Lord's Supper is a fresh coronation of Jesus. We look to "the everlasting kingdom of our Lord and Savior Jesus Christ," and crown him in our hearts as King of kings and Lord of lords. This simple memorial, in its marvelous power, will keep before the world, forever, "The Divine Man of Calvary"—"in whom are hid all the treasures of wisdom and knowledge"—"for in him dwelleth all the fullness of the Godhead bodily"—"who being in the form of God thought it not robbery to be equal with

God." Here we assemble to do him homage in the worship of our hearts.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. . . . In the beginning was the Word, and the Word was with God, and the Word was God, . . . and the Word was made flesh, and dwelt among us, (and we beheld his glory as of the only begotten of the Father), full of grace and truth. . . . And his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. . . . For it pleased the Father that in him should all fullness dwell. . . . That at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

In the power of these great utterances from the Word of God, and in helping to realize their truth to the human heart and conscience, the Lord's Supper is a witness for the Lordship of Jesus. And as he appears in this Memorial Service, and reappears again and again, with the marks of the cross still upon him, we recognize our risen Lord. It is the manifest token, "of the power and coming of our Lord Jesus Christ." Mark this, therefore, as the thing for emphasis: in the Lord's Supper there is the cross and the crown—there is the Lamb and the Lord; and this glorious paradox is the song of angels, and of the redeemed host, whether in heaven or on earth—my Lord and my God —"Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom."

The sentiment of the Lord's Supper is preëminently the sentiment of worship—a forerunner and foregleam of the heavenly kingdom and of the songs of praises which are sung there around the throne. It makes of

our churches in this service a very Mount Zion. And those who love their Lord here assemble to celebrate his dying love and honor him in his ordinance.

I love thy kingdom, Lord,
The house of thine abode;
The church our blest Redeemer saved,
With his own precious blood.

I love thy church, O God;
Her walls before thee stand;
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toil be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

CHAPTER III.

THE CHRISTIAN HOLY OF HOLIES.

Ex. 25: 8, 22: "Let them make me a sanctuary; that I may dwell among them. . . . And there (in the Holy of holies in the Tabernacle) I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

1 Kings 8:11-13, 27: "The glory of the Lord had filled the house of the Lord. Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee an house (the temple with its holy of holies) to dwell in, a settled place for thee to abide in forever. . . . But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"

1 Cor. 10: 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."

IN the first of these three passages God speaks to Moses of the Tabernacle and its Holy of holies. In the second, many centuries after, and at the dedication of the Temple, Solomon makes recognition of God's presence in its Holy of holies, when the glory of the Lord filled the house of the Lord. In the third, many centuries later still, the great apostle emphasizes and defines somewhat one of the great ordinances of the new dispensation. The

continuity of thought, running through and through like a golden thread, and knitting the centuries in wondrous way, is in the words "commune" and "communion"—commune with thee in the Holy of holies, communion of the body of Christ and of the blood of Christ.

THE ANCIENT HOLY OF HOLIES.

In the Tabernacle and also in the Temple, which was its duplicate in form and its double in size, there were the Holy place and the Most Holy place. They were fashioned after the pattern shown in the Mount, and after the pattern, too, of things in the heavens. There was the porch on the outside; then the inner court with its necessary and significant furniture—altar of burnt offering and the great brazen laver; then came the holy place, wherein the priests assembled in worship, with its furniture—the table of shew bread, the golden candlestick and the altar of incense; then still further within was the Holy of holies—a small chamber fifteen feet in dimensions and a cube in form.

The Holy of holies was finely finished within. There was only one piece of furniture, viz., the Ark of the Covenant of God; the covering of the Ark, overlaid with gold, was the mercy seat, above which were the two cherubim with outstretched wings, each touching the other and overcovering all. No one entered this sacred chamber save only the high priest, and he only once a year, clothed in special garments and bearing the blood of the lamb as an atonement. There was no

light of window or candle, and in its thick darkness God made his dwelling; but the darkness disappeared when the Shechinah came in as the visible symbol of God's presence, and the glory of the Lord filled the house of the Lord.

Thus the ancient Holy of holies stood within at the very heart of things, separated by outer and inner walls, and then further isolated by the grandeur of its purpose and holiness of its use. It stood for the Most Holy place in the heavenly temple; it was heaven brought down to earth—the inner sacred and secret chamber, within whose holy precincts God came with message and blessing, while the mercy seat shone resplendent with heavenly splendor.

There is no need or intention to spiritualize on Tabernacle or Temple or Holy of holies. There is ample room both for the fanciful, as has often been done, and the real also, with many great lessons which the world is slow to learn and has learned as yet only in part. But suffice it to say, these all with their elaborate and gorgeous ceremony and service, exalted in stately fashion, were yet the symbols of something higher. And we do well to look through and beyond the symbols to the eternal realities. But Tabernacle and Temple and their Holy of holies have all passed away and there is nothing to take their place, not even in semblance. And yet, their one great lesson of the presence of God, and of his exalted and glorious character, remains as the common heritage of his people. This is the thought running through these scriptures and

binding the centuries together—expressed in the noble words commune and communion.

HOLY OF HOLIES IN THE NEW DISPENSATION.

The building of the Tabernacle in the wilderness and of the Temple at Jerusalem, and the institution of the Lord's Supper, had a certain oneness of character and lofty purpose. They mark each of them an epoch in the national life of the Hebrew, and in the religious thought of the world. There is nothing that holds the centuries together or that binds human hearts and nations into closer bonds than the thought and the worship of God.

The world has not yet recognized the salutary and uplifting power of worship in the nation's life. The churches—not "The Church"—but the churches, thousands and thousands of them, scattered throughout the land as an allied power with the home, are the salt and salvation in the nation's life. They are mighty forces for good, always at war with the forces of evil. The Lord's Supper may be *called* the Holy of holies in the Christian system by way of emphasis and illustration—the Hebrew Holy of holies and the Christian Holy of holies. And there is no violence done to truth in any sense, by bringing them together for comparative study, but rather an illustrative advantage for the enforcement of the great lessons which they hold in common.

SETTING THEM IN COMPARISON.

Calling the Lord's Supper the Holy of holies in the

new dispensation, accords with universal Christian sentiment everywhere and at all times. It is considered the most holy of church ordinances and the most sacred of church services. This is seen in the names given to it, like Eucharist, the Holy Communion, etc., and the sacrificial efficacy ascribed to it. Some of these are extravagant, some are wholly, even dangerously, erroneous, but they show the high rank which the ordinance holds in the Christian heart through the centuries and in all countries. The errors and gross misconception are to be set aside with deliberate and strong hand, but the ordinance itself should be magnified and glorified as our Lord's Memorial Supper in his churches, and as the Christian Holy of holies in worship. This holds it where our Master put it, and his touch has crowned it with honor and distinction and genuine greatness.

Set the two institutions before you in imagination and think them into a vivid picture until you see them as realities for comparison. There on the one hand, the Holy of holies, a small chamber with its holy furniture and at the very heart first of the Tabernacle, then of the Temple; with but one door for entrance and that one closed by hanging vail to all except the high priest with the blood of atonement; not lighted day or night except by the luminous cloud, symbol of the divine presence. It stood within by itself, the most distinguished place on earth, and pattern of what is in the heavens. We stand in awe before the vailed doorway, and wonder with great wonder.

But, on the other hand, is the Lord's Table, very simple, covered, as you have often seen, with pure white linen; underneath the linen the bread and wine for use as the elements in the memorial celebration. There the two stand, side by side, both institutions or structures made from divine plan and by divine commandment—their pattern from heaven, their service on earth—a spectacle worth the sight and wonder of angels. Though separated by so many centuries, yet coming from God each with its own great purpose set in symbol, they command attention and hold in comparisons lessons of immense moment.

SIMPLE YET MAGNIFICENT.

1. *The comparison shows the moral magnificence of the Memorial Supper.* This is seen in its spiritual meaning. Its significance is out of all proportion to its appearance; plain without, but magnificent within. The ancient Holy of holies was plain, comparatively speaking, and especially in the Tabernacle. It was made with boards of shittim wood, set upright one to the other, finely finished and well set, of course, with overhanging drapery. And yet there was nothing to dazzle or startle or even indicate its hidden mysteries. But within, everything was overlaid with gold; the ark, the mercy seat, the cherubim—all overlaid with fine gold, and ablaze with the splendor of the Shechinah. The thick darkness was gone and in its stead the eternal splendor of his throne.

So with the Christian Holy of holies—can anything

be more simple? An ordinary table and table linen; and when the linen is lifted, nothing there but plate and urn with bread and wine as the elements for the service; and when these are passed out by the preacher through the deacons to the people, as you have seen many times over, there is only eating the bread and sipping the wine. But look within and how magnificent it all becomes! not in gold metal, but in spiritual truth and doctrinal significance. There is nothing to dazzle the eye, but a wondrous vision overpowering the heart and melting the eyes to tears. It is the celebration afresh of the first Supper on that memorable night, when the shadows were gathering and becoming more dark and awful.

AS THE SYMBOL OF DOCTRINE.

Think of the Christian Holy of holies as a chamber, and venture within. There you find wonders such as the world never looks upon elsewhere. The marvelous meaning and spiritual magnificence of this beautiful ordinance begin to appear as we study the simple emblems. His words are still heard from the far-off centuries, like music full of sorrow and pathos that almost breaks the heart of those who love: "This is my body broken for you; this is my blood shed for many for the remission of sins."

The doctrines of the Lord's Supper are its wonder and glory—doctrines which are the world's only hope, and which can never perish from the earth while this simple ordinance holds its place in the affections and

practice of the followers of our Lord. But these doctrines, this spiritual magnificence, are seen not on the outside but within. The doctrine of grace is there with sin as its dark and terrible background, as the rainbow on the cloud; it is the doctrine of man's ruin and redemption, seen there in the symbol of bread and wine. It is the doctrine of God's amazing love and grace in Christ Jesus—the wonder of angels and the incredible with men. The doctrine of the believer's union with Christ, and participation in his suffering and death, is there—their oneness with him and their life in him is the wonderful meaning of the eating and drinking. The doctrine of substitution and atonement through death on the cross, is there—all he wrought in shedding his blood on Calvary and all he accomplishes at the mercy seat in the heavens, are celebrated here in this memorial of his love. This is at once the glory of the cross and of the Lord's Supper. And the cross means the death of the Lord Jesus, as substitution and remission of sin in its relation to man, but as atonement and propitiation and reconciliation in its relation to God. The setting forth in symbol of these wonders in the scheme of redemption, is what gives to the Memorial Supper its mighty hold in Christian hearts and lives. It is the glory of God's forgiving grace shining in the face of Jesus Christ.

Oh, this simple service, what exhibition it makes of wonders unspeakable! The glory of heaven rests upon this table as the Shechinah rested within the Holy of holies between the cherubim above the mercy seat. We

behold this as the Hebrew beheld that—simple to look upon but wonderful and glorious in meaning; plain without but magnificent within.

Arise, my soul, arise;
  Shake off thy guilty fears,
The bleeding sacrifice
  In my behalf appears;
Before the throne my Surety stands,
My name is written on his hands.

He ever lives above,
  For me to intercede;
His all redeeming love,
  His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds he bears,
  Received on Calvary;
They pour effectual prayers,
  They strongly plead for me;
Forgive him, oh, forgive, they cry,
Nor let the ransomed sinner die.

My God is reconciled;
  His pardoning voice I hear;
He owns me for his child;
  I can no longer fear;
With confidence I now draw nigh,
And Father, Abba Father, cry.

This is a picture in song and music of what may be seen in every observance of the Memorial Supper. And what a living picture it presents, full of vividness and power! The Lord Jesus Christ, fresh from Calvary, enters as our great High Priest the Holy of holies on high; five bleeding wounds he bears and pleads; our sacrifice and surety in one before the throne; our ransom through the shedding of his precious blood on

the cross; our reconciliation with God—opening the way for us to the very throne where his Father becomes our Father through faith in him, and where he hears the cry of the new heart, Abba Father. All this finds its impressive and beautiful symbol in the Supper and gives marvelous meaning to the Memorial Service. And what we see here in symbol has its full counterpart in glorious fact and reality.

Christ entered "into heaven itself, now to appear in the presence of God for us"; and "after he had offered one sacrifice for sins forever sat down on the right hand of God." "Having therefore boldness to enter into the holiest by the blood of Jesus. . . . Let us draw near with a true heart in full assurance of faith."

GOD WITHIN THE HOLY OF HOLIES.

2. *The comparison emphasizes the personal presence of our Lord in the celebration of the Lord's Supper.* Present in the heavens as our Advocate, and yet here in this Memorial Service. Not the "real presence," as taught by the Romish Church in its monstrous doctrine of trans-substantiation. Of course not. They claim that by miracle often repeated the bread is changed into flesh and the wine into blood. But that error, gross as it is, has at base the fundamental fact of the Savior's presence at the Supper. Nearly every error is but the perversion of fact or truth. It is so here, and for "real presence" as advocated by them we substitute *personal* presence.

Our Lord is present not *in the elements* but *with the*

elements. Your guest is with you at your table, but is not of the table. Christ is present in the Memorial Service, but not in the bread and wine. He and his disciples are both alike present, but neither one nor the other is in the elements. His presence is *real in the ordinance,* but not in the elements, as your guest is present in your house but not in the brick and mortar. God was within the Holy of holies, though the heaven of heavens cannot contain him. This was its great lesson for the Hebrews. It was the overpowering thought with Solomon at the dedication of the Temple. Standing there before the altar of the Lord, and in the presence of all the congregation, he exclaimed: "Behold, the heavens, and the heaven of heavens cannot contain thee; how much less this house which I have built!" And God answered with the incoming of the Shechinah, for "the glory of the Lord had filled the house of the Lord."

The glory of the Holy of holies in Tabernacle and Temple was what it had within—the ark, the mercy seat, the cherubim, all overlaid with gold, but pre-eminently this—*God was within.* He was there present and emphasized by cloud and word, his personality and his being locally accessible to men. The Tabernacle was the tent of God among the tents of the people. The Temple was his dwelling place among men. His name was written there and his glory dwelt there.

God is indeed infinite in being and work—invisible, eternal, immortal, the only wise God, who only hath

immortality, dwelling in light which no man can approach, before whom even the seraphim in the heavens veil their faces as they chant their thrice holy. And yet he localizes himself and makes himself accessible to men; he bends the heavens and comes down; he encompassed himself within that small chamber. The very glory of his throne and the greater glory of his being and person covered the mercy seat and changed thick darkness into heavenly splendor.

SHOWING HIMSELF IN SYMBOLS.

We speak of the miracles of the Bible; there is only one miracle, viz., *the God of the Bible.* With him present, all other miracles are easy, and even a necessary outcome of his being and personal activity in providence and grace. God has his throne in the heaven of heavens, beyond the stars that shine in the far away distance, and yet he shows himself here present in the symbol of the cloud, with his ears open to the cry of his people in their sorrow or to their praises in the hour of triumph and joy.

All this is fully matched in the Holy of holies in the New Dispensation. God is most glorious when seen in Jesus Christ. His grace, in its exhibition on the cross, outshines all the wonders of the stars. And here, in this marvelous symbolism of the cross and its mighty work, our Lord comes down to us—from his throne in the heaven to this holy service. These simple emblems, like the luminous cloud in the Holy of holies, and as a Shechinah for us, are powerful in

making his presence felt. There is no change in bread or wine. They are only symbols, but symbols of realities. And among these realities is the personal presence of the Lord Jesus. No, we do not consecrate the wafer or worship the wafer; but in our hearts we worship him for whom and for whose broken body and shed blood these symbols stand. The symbols are figurative, but his presence is personal and not figurative—as actual as the presence of his disciples.

In the Holy of holies God met Moses to "commune with" him. In the Holy Supper—called forever the Lord's Supper—our Lord meets and communes with us about the death wherein once he died, and the life wherein he is alive again for evermore. His death is the subject both of communion and celebration, and these emblems are the symbol and emphasis of his personal presence. No wonder that as an ordinance of the Lord's house it has the distinction with those who love and honor him, of being the "Holy Communion." For like the sacred chamber in Tabernacle and Temple, it stands within by itself, beautiful in service, and by its symbols emphasizes the presence of our risen and glorified Lord.

The symbol of the cloud and the symbol of bread and wine make his presence in a manner visible and tangible and full of tremendous power. This claim for his presence here is no disparagement of his presence with his people at other times. But while God is present everywhere, yet in a real and profound sense also, the Holy of holies was more than all others a

special place, and the Lord's Supper is more than any other a special service.

HIS PRESENCE HERE IS SPECIAL.

Christ promised that wheresoever two or three should assemble in his name he would be with them; and throughout the centuries and in all countries he has made good that promise. He promised also, when giving his great commission, and has never failed of its fulfillment, to be with his people in making and baptizing disciples, and in teaching them to observe his commandments—alway and unto the end of the age. He promised also to the individual who loves him and keeps his commandments, special manifestation of himself as he does not unto the world. And moreover, the humblest child of God in the humblest place on earth may count on his Lord's personal presence, as a very present help in time of trouble. All these promises find their conditions and fulfillment in the Lord's Supper.

But in addition to all this, it seems manifest, that the presence of Christ in his Memorial ordinance, like God's presence in the Holy of holies, if not exceptional, *is yet special.* There was the presence of Jesus when asleep in the hinder part of the ship, when walking the waves of the boisterous sea, and when troubled and groaning in spirit at the grave of Lazarus. All that is full of interest and mighty power in the life of our Lord. But somehow there seems a difference, when he meets with his disciples in the upper room, under the

gathering shadows of that night with its precious memory words. He came then to celebrate the tragedy which was coming on the morrow, and which was already making his soul exceeding sorrowful.

There was in that meeting something exceptional, as our hearts feel to this day a touch of unusual pathos and power and blessedness. So now with his presence in this Memorial ordinance when he comes again with the memories of that night; there is a difference. Oh, there must be a difference—a difference which the heart feels but cannot easily put into words.

The heart often goes beyond its explanation, when feeling out after the Savior and when in the experience of his love, like the flower opening itself to sunshine and shower. This blessed communion is our communion with him. He meets us here by appointment, and his presence is the glory of the Lord's Supper. He comes again to celebrate his death, as Moses and Elijah met him on the mount and communed with him concerning the approaching hour of darkness.

Somehow, these symbols catch the picture of the far-off cross on which the Prince of glory died for man the creature's sin. That awful scene comes into view once more, but now lighted up with the glory of redemption. We look on that dear form, and hear again his dying groans, while our hearts ache in suffering with him. But our sorrow breaks into joy like sunlight on the cloud, as we hear once more that blessed voice, heard so often before, in words clear, strong, triumphant: "I am he that liveth, and was

dead; and behold, I am alive for evermore." And standing in this new Holy of holies in communion with him our hearts burn within us, as he makes himself known "in the breaking of bread."

ISOLATED AND YET ACCESSIBLE.

3. *The comparison shows the isolation of the Lord's Supper.* Isolated by the spiritual condition and ceremonials which are prerequisite. Isolated because it is the Lord's Table, and yet accessible by the Lord's gracious invitation and provision. Accessible like the Holy of holies to those who come to its exalted service, as God appointed. There is no room to question the isolation, either of the Holy of holies or of the Lord's Supper, yet we rejoice that they are accessible.

Knowing their requirement is the first step in finding the way to their open door. The isolation is twofold: (1) The divine prescription; God set ceremonial prerequisites about both these institutions; this is statutory, positive concerning them both, and no one can otherwise cross their threshold without violation of God's law; but (2) their further isolation is in the very nature of the institutions themselves, and in their purpose, and in the character of their service; this is spiritual, requires spiritual qualification for discernment and service, and in itself is isolative. What could others do in such presence, except those invited and qualified to come as invited? What could others do in the Holy of holies, except the high priest? And even he would not venture within the sacred inclosure, or

undertake its holy service, except at the time, and in the manner, and even in the apparel required by law. The same great principle holds concerning the Lord's Supper. There is no way but God's way in coming to his ordinance; and obedience is the only course open to us whether in a spiritual condition or a ceremonial requirement.

There is here, indeed, a wide open door for all who come in the proper way and with the required qualifications. And yet there is enough to hold men and angels abashed at the doorway of either the Holy of holies or of the Memorial Supper in a church of Jesus Christ. The service is a holy service and requires ceremonial preparation. We cannot rid ourselves of the ceremonial necessity any more than we can make for ourselves the spiritual fitness. God requires the ceremonial, and the ceremonial becomes essential in the purpose of his requirement. But the restriction is the restriction of love on God's part, and its recognition on our part is the obedience of love.

BOTH SPIRITUAL AND CEREMONIAL.

One is almost startled at the importance and tremendous emphasis given to the *ceremonial* in Tabernacle and Temple worship. Indeed, the Holy of holies was itself a ceremonial in Israel; the Lord's Supper also is a ceremonial in his church. The root meaning of the word is *to do*. In religion the spiritual is feeling, the ceremonial is doing; the spiritual is loving and fearing God, the ceremonial is keeping God's com-

mandments. The two must go together. The spiritual is experience and gives value to the ceremonial, the ceremonial gives expression to the spiritual and in a high sense is the school of obedience. The spiritual condition is necessary as moral fitness, the ceremonial is imperative because of God's statutory requirement. The spiritual holds us, and we must hold the ceremonial. The outward observance without the heart is also without value—a body with the life gone, the form of godliness without its power. But discarding the ceremonial, even if one could still retain the spiritual, will surely open the flood gates of evil. When God marks out a line, whether in the Old Testament or the New, that line has forever the preëminence as a course of conduct.

The Holy of holies had its isolation by building within building, room within room, service within service—within the innermost chamber of Tabernacle and Temple with its holy furniture and the visible Majesty of divine presence. Only the High Priest could enter, and he only once a year; while the priests of the Temple waited and worshiped in the holy place, they were not allowed to enter the Most Holy place. It was accessible, and yet how isolated by these restrictions and these exalted and glorious conditions! How exclusive it was! How remote! How far away it must have seemed to the Hebrews who gathered in the Temple. And even to us now, as we look yonder through doorway after doorway, far within as the imagination goes, to the sacred vail which divided between the holy and

the Most Holy. We rejoice in the open door but stand in awe as we look within the sacred enclosure. When finding fault with the exclusiveness of the Supper, call to mind, by way of comparison, the exclusiveness in which God set the Holy of holies.

There is less ceremony in the New Testament, but not less obligation. The isolation of the Lord's Supper is just as real, and removes it as far within, and should awaken as profound sense of concern. It is not less exalted though more simple, nor less holy in nature and purpose, nor less restricted in its condition as a New Testament ceremonial. This great ordinance which no man might touch of himself, is yet open to us—indeed, wide open to every one—but only in the way our Lord has marked out. It was his hand that laid the restriction and his grace that opened the way.

The Lord's Supper requires only one condition, and that one condition can be expressed in a single word, simple and comprehensive, viz., *church-membership*. Of course, it must be church-membership in the fullness of its meaning. This is the Supper's isolation, as inevitable and imperative as the isolation of the Holy of holies in Tabernacle and Temple, and is a well-recognized principle. It holds its place, and has ever held its place in the confessions of faith with all denominations of Christians—with scarcely an exception. They differ in their conceptions of the church, and as to conditions of membership, and in their definition of terms, but are of one mind and one heart in the prin-

ciple, that only church members should come to this holy ordinance.

SO DESIGNED BY THE BUILDERS.

The Lord's Supper is a church ordinance for church administration to church members. This is one of the universals of Christian belief and practice. Moses built the Tabernacle and set the Holy of holies far within; Solomon built the Temple, both working after a divine pattern, and set the Holy of holies within, and far aloft by steps and stairway, as a dwelling place for the Shechinah; Christ built his church and set his Holy Supper within—*far within.* Not in the house, of course, but within the church organization, an essential part of its organic structure and organic life, and necessarily for the observance of church members.

This is a plain, common-sense statement of a New Testament principle, with the emphasis and enforcement of an Old Testament illustration. The High Priest had to enter the Holy of holies before he could minister between the cherubim—entrance first and then ministry—for the simple reason the cherubim were within over the mercy seat. You cannot partake of the wedding feast unless you first enter the wedding hall. So here one *must surely enter* where the ordinance is, before he can share in its celebration—first entrance—first church membership—then fellowship and participation in the ordinance of the Lord's house. This is simple and yet lofty in scope and purpose. Isolated the ordinance surely is, far away removed by spiritual

and ceremonial distances, as with the Holy of holies; and yet accessible—as wide open as the invitations of grace. But these glorious things must be taken in their order as graded steps—each one in its rightful succession, until you stand within at the Lord's Table as the Lord has prescribed. Without this there is no access, with this there is an open door with fullness of blessing.

After the New Testament pattern, membership in a church is something definite and clearly defined. It requires four things as prerequisite to the Memorial Service: (1) An experience of grace through faith in the Lord Jesus, as a necessary spiritual condition of entrance to its membership; (2) Baptism upon personal profession of faith, as a privilege within, and a necessary ceremonial required of those who give their heart to the Savior; (3) Fellowship in the Apostle's Doctrine; (4) A life becoming the gospel of Christ, and in recognition of him as Savior and King and Lord over all.

This puts the Lord's Supper far within, isolated by the sacred enclosure of a godly life lived within his church. And isolation within these lines is God's law, and stands for a great principle in the kingdom and service and worship of God. This seems remote, as far away as the sacred chamber in Tabernacle and Temple, and yet like that it is accessible also, wide open to the proper person, and for all who come as the Lord requires, whether you or me or others. What more can we ask than this? Seeing that God isolated

the old we may well expect that he will also isolate the new with spiritual and ceremonial qualifications and prerequisites.

They are his requirements and are imperative. Coming to the Supper without the ceremonial, we violate God's law; coming without the spiritual, we not only violate the law but have no power to discern the Lord's body and the Lord's death. This is not to eat the Lord's Supper. A blind man cannot enter an art gallery. Oh, yes, you can fling open the door, lead him into the building, let him tramp around rough-shod—but what is all that to him—those mighty pictures on the walls? A deaf man cannot attend a concert. He may enter the hall—wonder at the thing he sees going on; but it is all nothing to him—those loftiest strains of music are nothing. So is one in the Lord's Memorial Service who knows nothing of the Lord's saving grace and power. *He is within but not of it.* Present at the Supper, but sees nothing of its beauty, feels nothing of its charm, hears nothing of its wondrous message. He is wanting in the spiritual qualification which God requires, and in the heart condition necessary to the high and exalted service.

MEETING CEREMONIAL REQUIREMENTS.

As to the ceremonial prerequisites—they also are of God, and are his requirements. The grace is his, and the invitation is his, and the isolation is his; and with us it is simply a question of obedience. He has put his two ordinances together, ceremonial by ceremonial,

each in its place, as fixed by law. The ceremonial of baptism is between us and the Lord's Supper, as we stand on the outside. We cannot accept one and reject the other; we cannot make light of baptism as a "mere ceremony," and then clamor for the Lord's Supper, which is also a ceremony. Why make complaint of your Lord in the thing which he requires? We cannot have the Lord's Supper unless we first have the Lord's baptism. And mark you, *it must be baptism,* such as he commanded, and for which he set example by his own baptism in the river Jordan.

The vail in the Temple was rent in twain from top to bottom when Christ died on the cross, and God made a highway to the mercy seat. But he still requires obedience in heart and life—still requires in the Old and no less in the New that we observe his commandment and statutes and judgments. From out the Old comes the word, enriched by all the glories of Tabernacle and Temple: "Fear God, and keep his commandments; for this is the whole duty of man." From out the New comes that other word, so marvelous in its charm and enforced by all the suffering and wonders of the cross: "If ye love me keep my commandments." Fear and love in their meaning here, are of the same essence, and create a conviction which compels obedience, and gives an inner impulse which enriches the obedience and crowns it with the glory of the throne.

This word *isolate* is strong and impressive as borrowed from the ancient service, and applied to the Memorial Supper. It was first suggested, as one may

readily see, from a study of the diagram of Tabernacle and Temple, and by reading what God said about their building and service. The meaning of the word gives force to its use in comparing the two institutions, being derived from the Italian *isola*—island, shut within, enclosed on all sides. So it was in the ancient Holy of holies, and so also with the Holy of holies in the Christian system.

As illustrations: think of a church in the figure of a building, then the Lord's Supper is *isolated,* shut within the innermost chamber like the Holy of holies built by Moses and then by Solomon after the pattern shown in the mount. Or again, think of a godly life within a church, in the figure of a large, beautiful body of water, clear and limpid, reflecting the stars by night and the glory of the sunlight by day, then you have the Lord's Supper as an island, enclosed on all sides—*isolated,* a beautiful island in a beautiful lake.

Isolated—that is our word expressive of God's thought and plan in things that are holy. *Isolation of the Supper,*—shut in with Christ; with him in his Holy Memorial where he meets you to celebrate his death. *Isolated—yet accessible.* Accessible to all who come as he requires, and isolated from all others. This, indeed, is the Holy Communion—the Christian Holy of holies.

MYSTICAL AND YET PRACTICAL.

4. *The comparison shows the mystical character and practical worth of the Memorial Supper.* Like the ancient Holy of holies, this ordinance, with its emblems,

is not only mystical, but its mystical power is one of the treasures of its richness. The symbols are more simple, but somehow appeal to the heart with matchless charm. They show wonderful power to impress us with the Savior's presence and to make real, before our eyes, his suffering and death in our behalf. They appeal to hearts which have experience of his love and grace and saving power—hearts that discern in these emblems the Lord's body and the Lord's death. The Holy Spirit takes the things of Jesus and shows them unto us and bears witness with our spirit that we are the children of God as heirs and joint heirs.

Mysticism and the mystical elude close definition. They have the same root word as mystery, and yet seem different in meaning; mystery being objective while mysticism is subjective, and describes conditions of mind and heart. Somewhat, possibly, as cause and effect—as the flower awakens within us the sensation of beauty and fragrance, or the sound of music from the outside, reaching the ear and mind, awakens melodies in our souls. Mysticism is of what we feel in our deeper nature, and our feeling cannot always be put in words. You may analyze the flower, but not its beauty or fragrance; you may measure the song, but not its music.

> **Below the surface stream, shallow and light,**
> **Of what we *say* we feel, below the stream,**
> **As light, of what we *think* we feel;—there flows,**
> **With noiseless current, strong, obscure and deep,**
> **The central stream of what we *feel indeed*.**

Mysticism and the mystic have been much under the ban, sometimes with rebuke, sometimes with ridicule and sport. And not too much so, for the sort that was intended. That ought to be laughed out of court with no chance to return, as a burlesque of what is genuine and of noblest practical worth. In sweeping away the false, however, we must not allow ourselves, for one moment, to question the reality or depreciate the worth of the genuine.

THE DEEP THINGS OF EXPERIENCE.

When the human heart is in the experience of the deep things of God, then mysticism is inevitable. You find the mystical in philosophy, the sphere of unmixed thought, they say, and of pure thinking. You find the mystical in the sphere of invention and discovery, in which Edison lives and has revolutionized the world of commerce. You have the mystical in religion, where the mind finds its profoundest theme for thinking, and the heart its deepest experiences; for here "the Holy Spirit teacheth, comparing spiritual things with spiritual, . . . that we may know the things that are freely given to us of God."

This is finely illustrated in the Holy of holies, and also in the Holy Supper of our Lord. In the first there is the ark, the mercy seat, the cherubim, the Shechinah —all of them symbols of realities, invisible and eternal in the heavens, but here brought nigh and made accessible to the human eye and to the call of the human heart. Face to face with God and in the vision of his

glory—this is the profoundest experience possible to the human soul. And nothing can be more powerful or practical in a man's life. The mystical need not make a mystic of the strong man, but should be the enrichment of his experience and make his life more useful.

Christ said, "I have meat to eat ye know not of," yet he was no mystic. There was nothing dreamy or misty with him. His disciples, entranced on the Mount of Transfiguration, wanted to encamp there, but he heard and made them hear the call of the multitude in the valley. His own life was heroic; clear as a sunbeam, calm as the stars in their serene depths, yet strenuous in doing good.

Moses met God in the burning bush, received his life-message and was entrusted with the gigantic task of emancipating a nation. Jacob, after his vision of God and the ladder reaching to the throne, and the angels descending and ascending, exclaimed: "Surely the Lord is in this place and I knew it not," and found a new life. Elijah at Horeb, after the passing of the earthquake and the storm, heard the still, small voice, which awakened him to a sense of responsibility, served to correct his judgment, and was his call to duty. The Apostle Paul, caught up into the third heaven, even into Paradise (whether in the body or out of the body, he could not tell), heard and saw things which could not be put into human speech. But ever afterwards he was a stronger man, full of wondrous words for the comfort of God's people, and concerning

things invisible and the house not made with hands, eternal in the heavens.

All this is mystical, but none the less practical. When God takes hold of a man, it is for betterment first in the domain of the man's own being, and then for his mission in the world. When God breathes upon a valley of dry bones, now as of old the dry bones forthwith become a living army.

EDUCATION THROUGH COMMANDMENTS.

These great experiences are not lost, do not vanish as vapor. They are the occasion for commandments and instruction. The experience of the deep things of God find embodiment in character and in practical life. Symbols have their educational power. There is no room to question the practical worth of the symbols and emblems and services of these two institutions. It was true of the sacred chamber of old, and is true of the Holy of holies in the Christian system. Both have educative power, the one with the Hebrews through centuries of their history, the other with the people of God to this day.

Both have memorials of past achievements and emblems of things to come excelling in glory. Of the one, God said, "It shall be a memorial unto you," and of the other, Christ said, "Do this in remembrance of me"; of the one, God said to Moses, "I will commune with thee there *concerning the commandments* which I will give,"—that was the school of heavenly in-

struction; of the other, Christ promised to be with his disciples when *"teaching to observe* whatsoever he had commanded"—that is the school of heavenly obedience.

Moses and his successors in office found their school in the Holy of holies; we find a like school in the Holy Supper. In either case it concerns *commandments,* and the lesson for us is a lesson in obedience. The sentiment awakened here is of the holiest and richest type, but it does not expend itself in vapory "good feeling." It throws itself out into one's life to do the things which God has commanded, and the things which Christ requires. It is spiritual sentiment, indefinable, indeed, though not hazy or misty, losing itself in the sentimental. It is not vapory but vigorous. It fills the soul with unspeakable joy, and is strong and immensely practical. It gives strength, beauty and graciousness to God's commandments, and makes obedience itself a joy and of the richest flavor.

Mysticism and the mystical not only need not make a mystic of the strong mind, but rather are the mind's touch with higher things or with ordinary things in a higher way. They give new strength and new outlook of vision, and deeper sense of obligation than is found elsewhere. They give vigor to obedience and make a martyr or a life, as occasion calls. Christ came out from that first observance of the Supper and became "obedient unto death, even the death of the cross." Whether cross or crown, he had his face and heart set for doing his Father's will.

THE SPIRITUAL POWER OF SYMBOLS.

They have no power in themselves, certainly no meritorious or efficacious power to save. But as certainly they go beyond themselves in their power to impress and to teach truth. They appeal to the eye, and through the eye they reach the mind, and even the heart in its deepest and most subtle feelings. It must have been so in that ancient chamber with its august Presence, as the High Priest ministered at the altar and met God between the cherubim. It certainly is so, as the centuries testify, with the Holy of holies in the Christian system. The symbols and emblems here are more simple and less awe-inspiring in themselves, but they stand for fact and doctrine unsurpassed in the realm of truth.

In the presence of these emblems, and by their emblematic power, we face the cross as the world's greatest tragedy, and stand under its appalling shadow. They take us beyond themselves, and beyond the cross, within the vail, to that profounder something of heavenly enactment, wherein God is just in justifying him that believeth in Jesus, and wherein also there is fullness of redemption and remission of sin through the shedding of his blood. This is the wisdom of God, and that mystery hidden from ages past, but now made manifest to the saints in the gospel of his grace.

This is the Christians' experience in the Christian Holy of holies. Here they are shut in with their Lord, and the ground whereon they stand is holy ground.

These symbols are our Lord's symbols, and this service is his service; they were selected by him in an hour when his soul was full of sorrow; they were first used by him and given to his disciples with words of remembrance and pathos and love; they were transmitted by him to succeeding ages as his memorial; they are his witness in the church to-day, and testify of his love, of his dying for us, of our union with him, and that "the life we now live we live by faith in the Son of God who loved us and gave himself for us."

Here we come to a fresh sense of the Savior's love. Here, also, we set our face to higher things for his honor and larger things for his glory. New experiences of grace should always mean new achievements for the King in his kingdom. These symbols teach us, these symbols hold us, these symbols open to us the vista of his coronation glory, when we shall be glorified together with him. And even now while we wait: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God; to him be glory and dominion forever and ever, Amen."

CHAPTER IV.

THE LORD COMMANDS HIS MEMORIAL.

Matt. 7: 24, 25: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was founded upon a rock."

John 14: 21, 23: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Matt. 12: 48-50: "But he answered and said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Romans 8: 14, 16, 17: "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Eph. 2: 6, 7: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus."

THESE scriptures set out the exalted character and rank, and the high life in the family of the redeemed. They have the glory of divine kinship, the glory of personal character, the glory of serving in the kingdom of God, and the glory

Christ Commanding His Ordinance.

of destiny. But why, in the household of faith, speak of commands, and commanding, and commandments? And yet even in the kingdom of grace, there is need for authority and the recognition of authority. The highest obedience, as well as the most compelling and joyous, is the obedience of love—as the needle turns to the North Star, or the earth moves in her appointed orbit under the sun's masterful attractive power.

The life of Jesus himself was a life of obedience. He was obedient unto death, even the death of the cross. The masterful passion of his heart was this, namely, "I come, to do thy will, O God; my meat is to do the will of him that sent me." His public ministry opened with his baptism in the Jordan as an example to be followed, and closed practically with the appointment and observance of his Memorial Supper, with the word: "Do this in remembrance of me." It was the farewell service in the chosen chamber. It was under the shadow of the cross, and full of tenderness touched with sorrow and sadness. Henceforth, there was a new ordinance, a new institution, a new commandment among the people of God.

WHAT IS SAID IN THE SCRIPTURES.

We do not go to the Old Testament to learn about either baptism or the Lord's Supper. They are both ordinances of the New Dispensation, and have reference to Christ, to his kingdom and to his churches.

As to how they came, the description of what they are, the law by which they are governed, their nature

and purpose, their place in church life and in the Christian system, their relation to doctrine and human salvation—these things and all else concerning the ordinances, can be found only in the New Testament. They are New Testament ordinances.

Not a great deal is said, comparatively, about baptism or the Supper. And yet in what is said and in their relation to other things, they are both given great rank; and their exalted character and real significance is everywhere made manifest.

The Scriptures presented herewith include all the passages in the New Testament concerning the Lord's Supper. Some few other passages have been, at different times and by different persons, considered as having reference to the ordinance, but the better exergesis makes such reference at least doubtful, and for that reason they are not classed with the Scriptures herewith quoted.

THE PRECEDING PASSOVER MEAL.

MATT. 26: 20-25.

19. And the disciples did as Jesus had appointed them; and they made ready the passover.

20. Now when the even was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began everyone of them to say unto him, Lord, is it I?

23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth as it is written of him;

but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

MARK 14: 17-21.

17. And in the evening he cometh with the twelve.

18. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20. And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

JOHN 13: 11, 21-27, 30.

11. For he knew who should betray him; therefore said he, Ye are not all clean.

. . . . . .

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give

a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

. . . . . .

30. He then, having received the sop, went immediately out; and it was night.

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

THE SUPPER IN MATTHEW'S GOSPEL.
(CHAPTER TWENTY-SIX.)

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung an hymn, they went out into the mount of Olives.

THE ACCOUNT GIVEN BY MARK.
(CHAPTER FOURTEEN.)

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

25. Verily I say unto you, I will drink no more of

the fruit of the vine, until that day that I drink it new in the kingdom of God.

26. And when they had sung an hymn, they went out into the mount of Olives.

THE RECORD IN LUKE'S GOSPEL.
(CHAPTER TWENTY-TWO.)

14. And when the hour was come, he sat down, and the twelve apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21. But, behold, the hand of him that betrayeth me is with me on the table.

22. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23. And they began to inquire among themselves, which of them it was that should do this thing.

A LATER ACCOUNT IN PAUL'S EPISTLES.
(I CORINTHIANS II.)

23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

THE WORD OF RESURRECTION AUTHORITY.

(MATTHEW TWENTY-EIGHT.)

18. And Jesus came and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and, lo, I am with you alway, even unto the end of the world.

IN NEW TESTAMENT CHURCHES.

Acts 2:41, 42, 46: Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Acts 20:7: And on the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. . . . When he therefore was come up again, and had broken bread

and eaten, and talked a long while, even till break of day, so he departed.

I Cor. 10: 16-17: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? . . . For we being many are one bread, and one body: for we are all partakers of that one bread.

I Cor. 11: 17-20: Now in this that I declare unto you I praise ye not, that ye come together not for the better, but for the worse. For first of all, when you come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper.

PAUL'S WORD FOR ITS OBSERVANCE.
(I COR. 11: 26-29, 34.)

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

34. And if any man hunger, let him eat at home; that ye come not together unto condemnation.

The three accounts from Matthew, Mark, and Luke, are, of course, three accounts of one event, and give the origin of the Lord's Supper. The account from

Paul is in accord with the three evangelists, and was received by him from the Lord Jesus, by inspiration, some years later, and is significant in describing what took place in that upper room on the night of the betrayal. They tell their own story in a simple way, and are easily understood.

The other scriptures, in their account of the history of the Supper in the New Testament churches, need but little in the way of exposition. Some of them will have further and fuller discussion in succeeding chapters. But some things should be set out here, for sake of emphasis and enforcement, because of their being fundamental in relation to other things. The Supper touches the history and many of the great doctrines of the Gospel at vital points, and everywhere is under the special commandment of the Lord Jesus.

THE PASSOVER AND THE SUPPER.

There is need to distinguish in the narrative between the Passover meal which Jesus ate with the twelve, and the Lord's Supper which immediately followed. One was Jewish and observed by Christ as a devout Hebrew; the other Christian, instituted by him to be observed by his disciples: one was of the Old Dispensation, the other of the New Dispensation: one of Judaism as a religious system, the other of the churches of Christ as new organizations—new in their conditions of membership, new in their spirit, life and mission, new in their ordinances, service and work.

The Passover was a memorial of Hebrew deliver-

ance from Egypt, by blood upon the door of the home. As the angel of death went through the land that direful night, it came to pass that when he saw the blood he *passed over,* and what was death to the Egyptian was deliverance to the Hebrew family, sheltered under the blood of the lamb. Thenceforward, the Passover became an institution in Israel to commemorate that event. And the Paschal Lamb became a type of Christ, who, as the Lamb of God, should bring deliverance, and has brought deliverance through the shedding of his blood.

The Lord's Supper did not take its place in any sense. They both pointed to Christ, the one a type looking forward to the cross, the other now looking back as a symbol of the blood shed for the sinner's deliverance. Jesus came into the last Passover with earnest desire, and with the twelve, ate the evening meal with deep concern and heaviness of heart. When finished, it had its fulfillment in him who is forever the world's Passover. The ancient rite as a vesture was folded up and laid aside, and the new rite came in as a new ordinance of the Lord's house, having an exalted place and mission in the scheme of grace and redemption.

UNDER THE SHADOW OF JUDAS.

The presence and conduct of Judas on that dark and dreadful night well-nigh broke the Savior's heart. Expositors, even those careful and trustworthy, differ in judgment as to whether Judas was present at the Supper, or whether he retired at the close of the Pass-

over meal and went out just before the Supper, into the night, with his dark purpose. As a question of exegesis, it makes little difference; whichever be true, still his shadow was upon the occasion and upon the heart of Jesus. It was inexpressibly painful to our Lord. Note his several words,—"one of you shall betray me"—"dippeth his hand with me in the dish"—"it is one of the twelve"—"the hand of him that betrayeth me is with me on the table." And then he was *"troubled in spirit."* His language was the language of an aching heart.

The simple reading of the narrative brings fullness of sorrow even to this day. What a night that was! What soul-history was making in that great moment, both with Jesus and with Judas! Heaven and hell were face to face. The conflict was terrific and tragic —bordering on tragedy before the hour.

We speak of Jesus being that night under the shadow of the cross; that is true, and the cross was now not twenty-four hours removed; and the intervening hours were full of awful scenes and terrible experiences that should quickly succeed each other. But, ah, there was another shadow—have we thought of that? Jesus was under the shadow of Judas—even in that moment so full of tender and painful emotions—a shadow hardly less dark and painful.

> **But none of the ransomed ever knew:**
> **How deep were the waters crossed;**
> **Nor how dark was the night that the**
> **Lord passed through,**
> **Ere he found his sheep that was lost.**

And yet, in that moment of darkness he was supreme. There was a rift in the cloud. The awful shadow lifted. For Judas had scarcely left when our Lord, with a sigh of relief, possibly a sense of triumph, said: "Now is the Son of man glorified, and God is glorified in him." Men may prove traitorous in the most trying moment, and under the most holy influences, but the crowning day comes—and is coming to the Son of man, and to those who are his.

INSTITUTION AND COMMANDMENT.

With Judas out, our Lord completed the Supper: First, with the bread, saying, this is my body; then with the cup and wine, saying, this is my blood. The disciples ate, supped, and the first Supper was ended. They sang an hymn and went out into the Mount of Olives. This is the origin of the beautiful ordinance, and also our pattern for its observance. This, also, is our authority, our obligation, our privilege, our blessing. Here the Lord meets with his disciples, in memory of that night, and of his death on the cross which came the next day. The charm of that scene has been felt through all the succeeding years by those who love our Lord and have experienced the cleansing power of his blood.

We come back, therefore, under the very spell of that service to this fundamental fact with its wonderful meaning and binding force. Our Lord set his Supper in his churches as an ordinance, and commanded its observance as a Memorial Service. It is,

therefore, an institution in his churches, and its requirement has all the authority which belongs to himself. It comes out of that night, so flavored with rich fragrance of the Savior's own heart and so holy in his sorrow and love, that there is danger lest we forget that it is a *commandment*. And a commandment in love is still a commandment with authority, and is all the more imperial both with the heart and the conscience of those who love in return.

His authority in commanding the Supper for the future extends to the element to be used—bread and wine—and there can be no change in them; his authority prescribes the qualifications required and the prerequisites to its observance, and these cannot be changed; his authority fixes the Supper in his churches as a church ordinance and requires its administration, and no change can be made in that relation and condition; his authority has established the Supper's relation to baptism, has named its purpose and set it as a memorial forever, and all this is beyond being changed by any human person or power. Indeed, his commandment concerning the Lord's Supper as an institution in his churches, comprehends its entire administration and is our law unto the end.

For this reason the Supper as a Memorial in the churches, like baptism, is a *positive* institution and is governed by *positive law*. Therefore, nothing is optional with us in our faith and practice with the ordinances, except to do as our Lord has commanded. It is the nature of positive institutions and commandments,

that they require exactness in obedience—doing the very things commanded, and in the way prescribed, and also in the purpose for which they are given so far as that purpose is made known by the Lawgiver.

It was flagrant violation of the law of Christ to change positive institutions, as was done—when making changes in the ordinances of baptism and the Supper. And those who perpetuate these changes are going in the way of Rome and setting at naught the authority of our Lord. Commandments belong to Christ, and obedience belongs to us without abridgment or overreaching. The Law of Love is supreme in the Holy Supper, and holds its sway in hearts that love. "If a man love me he will keep my words"—surely at the Supper and with the Supper if anywhere.

THE NAME OF THE ORDINANCE.

This has provoked some discussion, but so far as appears from the record, no name was mentioned that night. It is called later by inspired writers as it came into practice, "the breaking of bread." Only one name is given to it in the New Testament, and that one name is the *Lord's Supper*. That is enough and sets it out in simplicity, beauty, significance and authority. It takes its name from the service of that night, just as the other ordinance is called baptism because of its form of immersion, as symbol of burial and resurrection.

It is *not called* a communion or eucharist; it *is not* a communion or eucharist, except perhaps in the sense

already explained in the preceding pages. The name is important because a false name may lead and has led to false views of the ordinance, as false views also lead to false names. In its observance there is grateful feeling, thanksgiving and praise—a kind of eucharist, but that is a subjective condition with us and not a name of the ordinance. In its observance we commune with our Lord, in association and fellowship in his churches; it is a communion with him in keeping his commandments; but even that, noble and blessed as it is, is an experience of the heart working out in the life, and is not a name. *Its name is the Lord's Supper;* nothing less, it can be nothing more; an institution and commandment in the churches, in memory of his death as atonement for sin.

IN FIGURATIVE LANGUAGE.

In ordaining his Supper our Lord used language very simple, but figurative. Bread and wine were figures of speech for body and blood. They represented and represent now, his body, which was broken, and his blood, which was shed, for a ransom. Eating and drinking are symbols of higher and spiritual things, and represent our participation in his atonement for sin and the spiritual feeding of our souls.

In his teaching our Lord abounded in the use of figurative language. And it is strange that any one should have mistaken here the figurative for the literal. The bread and wine are not flesh and blood, are not made flesh and blood, do not undergo any

change whatever. But simply as elements in the Lord's Supper they tell in figure their wonderful story of his death for sin and our life through him. Failure to recognize this has done much to mar the beauty of the ordinance, and even to cause fearful perversions of its nature and meaning.

The great truth which is taught here, and the commanding authority concerning the ordinance, are none the less real because our Lord spoke in figure of speech. You look on the picture of your mother and are moved to tears, and the deepest affections of your heart are all stirred within as you look into her loving eyes and trace lineaments of beauty in her face growing more beautiful in your eyes as the years go by. And none the less because you know it is a picture and not the real—perhaps even more because the real is not there and you look through the picture with eyes of love, and memory does its perfect work. A figure must have its reality; every shadow must have its substance; and behind these elements and simple words in the Lord's Supper, stand as substance to shadow realities of sin and of its remission through the blood of the cross.

PERMANENT AND FREQUENT.

Like baptism, its companion ordinance, the Lord's Supper is to abide in the churches. "Till he come," and "alway, even unto the end of the world"—these are the words which make permanent this new institution. Through all the centuries until now it has re-

mained among the people of God as a constant and vital memento expressive of his marvelous love and scheme of redemption. But it is also unlike baptism; for baptism is administered *only once* to each disciple upon a profession of his faith in Christ, and marks his entrance upon the new life. He is buried with Christ in baptism and is raised up again by the glory of the Father to walk in newness of life. It is symbol of life begun, and life begins only once.

The Lord's Supper, on the other hand, is frequently repeated in the life of the believer, and always in the same glorious significance. It serves as memorial of the Savior's death, but also as symbol of our life in its continuance in him. There seems to be no law as to how frequent. But simply and beautifully as "often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." So it will be until the stars go out, and the Sun of righteousness shall shine in meridian glory, and all shadows be done away in the noonday splendor.

ENTRUSTED TO HIS CHURCHES.

The service in the upper room came to an end, but the Lord's Supper remained as a souvenir. It was simple in form, single in purpose, and fragrant with the breath of heaven. His one single word, "Remember me," "Do this in remembrance of me," was his word of design and entrustment. Henceforth, in his church, and in his churches severally, as they should be multiplied, his Supper should be observed as a

Memorial. Christ had before pronounced that mighty word which stands forever as a challenge to the kingdom of darkness, "I will build my church and the gates of hell shall not prevail against it." And that night it was in process of building, with the powers of hell in hearing distance.

The little band separated after the hymn, and Jesus next met them on the morning of his resurrection, and again eight days later when Thomas was present. And then he was with them, coming in and going out "for forty days, showing himself alive after his passion, by many infallible proofs, and teaching the things pertaining to the kingdom of God." He finally met them by appointment in a farewell meeting, with five hundred others who loved and honored him; gave them their world-commission for making and baptizing disciples and for teaching them to observe his commandments; and then he was taken up into heaven out of their sight, and sat on the right hand of God. "They worshiped him, and returned to Jerusalem with great joy,"—ready to undertake the appointed task of world conquest for their ascended Lord—ready, and yet waiting for the enduement from on high.

Things had grown immensely in those intervening days. The little company—the same and yet so changed since that night of forty days ago, assembled again with others to the number of one hundred and twenty, including "the women, and Mary the mother of Jesus, with his brethren." These all continued, possibly in the same upper room of the first Supper, with

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one accord in prayer and supplication, until on Pentecost the fullness of the promise came and they, individually and as a body, were baptized in the Holy Spirit. They were endued with power from on high, and then the wonders began. Three thousand were added to them in one day, and were baptized, and "continued steadfastly in the apostles' doctrine and fellowship, and *in breaking of bread,* and in prayers," as they had learned on that memorable night—and learned since, no doubt, even more profoundly.

So the church of Christ, with its marvelous endowments and enduement, was out on its mission of evangelizing the world, of making and baptizing disciples, and multiplying itself in many places, and carried the Lord's Supper into every church that was founded, as the Hebrews had carried the Ark of the Covenant —the token of many memories. And within thirty years from Pentecost we find the disciples at Troas in a service "for the breaking of bread," having as their preacher the great apostle to the Gentiles,—himself a marvel in history as a trophy of the cross. We find the Lord's Supper also in "the church of God which was at Corinth," and no doubt also in the churches of Judea, in the churches of Asia, and in the churches of Galatia. Everywhere there was triumph in spite of persecution, and onward movement notwithstanding difficulties and bitter opposition. The preaching, and the organizing of churches with their ordinances, and the changed life were always present as their mark and power.

THE ORDINANCE IN EVERY CHURCH.

The growth of the church of Jesus Christ, first to its own organic completeness, and then in reproducing and multiplying itself in communities of all conditions and races and classes, is one of the most phenomenal developments in human history. The New Testament church is best expressed in the plural form —churches rather than church, New Testament churches rather than New Testament church, unless the one be taken generically and as representing the others. The churches of Christ were first one, then more than one, then many, then a great multitude. They all had, severally, the one blessed heritage, the one glorious mission, and the one mighty function in the world. And each one for itself singly was entrusted with the Lord's Supper as privilege and responsibility. Churches everywhere, as the movement went on, and in every church the Lord's Supper was a souvenir of the memorable night and more memorable day that followed. It was the symbol of the cross and of redemption by the blood of Calvary—the sign of conquest wrought and of further conquest yet to come.

The risen Christ, anticipating for his disciples this large and triumphant success, had already given the injunction for enforcement wherever new disciples were made and baptized, "Teaching them to observe all things whatsoever I have commanded you." This imperial word, spoken on the mountain before ascend-

ing on high, and still fresh in its original authority, put the Lord's Supper in his churches as (1) a commandment for obedience, (2) an ordinance entrusted to them as a sacred charge, and (3) for their observance as a memorial service. *In his churches,* each church severally having its own ordinance, and every church for itself having its own memorial observance. This view, held for the most part by Christians of every name, restricts the service necessarily to church administration.

It is remarkable how Christ individualizes his churches, in organic life and locality, in doctrine and responsibility, in work and rewards. He will have all his churches know that he searches the heart, that he knows their several conditions, both when they are faithful and even where Satan's seat is, and that he rewards every church and every man severally according to his work. He sees his churches as golden candlesticks, and seven candlesticks for seven churches, and their pastors as stars. He walks among the candlesticks and holds the stars in his hands—the Alpha and the Omega of the churches. That is a beautiful picture of individual church life, full of glory for the churches, and of honor and protection for their pastors. Christ's churches are held in the palm of his hand and are as dear to him as the apple of his eye.

1 Tim. 3: 15: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Rev. 1: 11: "I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it to the seven

churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

Rev. 2: 23: "And all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."

Acts 20: 28: "Take heed therefore unto yourselves (Ephesian Elders), and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Eph. 5: 27: "Christ also loved the church, and gave himself for it; that he might present it to himself; a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Rev. 2: 7: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

We see, therefore, the honorable and exalted place which the churches, and the Lord's Supper as a high and holy trust in the churches, have in the mind of Christ. To think of them as he thinks of them is the only standard worth our while. He has set them here in great character, and given them a mission and a commission that might well enlist the sympathy and delight of angels. We should avoid becoming too churchly, or churchly at all; but there is need to cultivate in our hearts a profound and earnest devotion to the churches as the churches of Christ, and to the ordinances as the ordinances of the Lord's house.

ITS OBSERVANCE IN THE CHURCH.

The church of God at Corinth made a sad spectacle with the Lord's Supper. But why wonder at that? Its

members had been gathered from the heathenism of that cultured but corrupt city of Greece. The wonder rather is that the holy ordinance was there at all—like a beautiful lily, snow-white but growing in a pool where all is mire and mirk. But there it was; and the great apostle, with patience and tenderness, was telling the people, in spite of their gross misconception, what our Lord did on that night in which he was betrayed and how he himself had received the Memorial Supper from the Lord Jesus.

He was holding up the noble example and pleading for the purity of the ordinance. They were a saved people, rescued and called out by grace from awful conditions; and notwithstanding their former habits and their corrupt surroundings, they were struggling for a better life, and striving to do as their Lord had done, and received from the apostle some of the noblest utterances that ever fell from the pen of inspiration. Their observance, it must be confessed, was indeed and almost in every sense, far removed from that first observance, and yet there was the ordinance as a memorial service—the Lord's Supper in "the church of God which was at Corinth," a veritable miracle wrought and being wrought in that heathen city.

This instance, so prominent in New Testament history, gives great emphasis to the individuality of the churches in their separate and individual observance of the ordinance. It shows, too, the importance of holding the service to the simplicity of the original

form, and to the single purpose of a memorial in discernment of the Lord's death, and in memory of the great love wherein he loved the church and gave himself for it.

This cannot be stated too strongly or be given too honored a place in our faith and practice. The churches of Christ have the ordinances of Christ, and in serving their high trust they bring honor and glory to their common Lord. This gives an exalted view of the ordinance as entrusted to the churches, but at the same time puts upon what we call the local church significant emphasis, responsibility and distinguished honor as the church of Christ. In the matter of grace, Christ deals with men individually, and saves them as individuals; in his method of dealing with his churches he honors and blesses them severally as individual churches.

This gives enlarged and greatiy enriched meaning to church-membership; shows church membership to be worth while, to have value and honor and distinctive character. It indicates the relation of a disciple to Christ, and to Christ's church and its ordinances, to his kingdom and service. It crowns Christ as King in his churches, and recognizes him as sole Sovereign and Lawgiver in Zion. The basal question, indeed, with members, individually and as a church, is not how much they can get from the Lord's Supper, but how much they can honor him who has entrusted their church with the observance of this sacred memorial—as with a casket scarred with the marks of the cross

and yet carrying within itself the priceless jewel of his kingdom. He has put honor and glory upon his churches and the ordinances, and we honor him in honoring the things that are his, and share his love in loving him and the things that are his.

THE FORM WITHOUT FORMALISM.

In the church in which we are members, we come to the Lord's Supper; we come in compliance with his command with an obedient heart; but also because we love him and desire to meet him in that Memorial Service. It is a great coming together. A heart moved with devout love is of more importance, more high, noble and strong, than a heart moved simply from a sense of duty. It is of the utmost concern that in this solemn, beautiful service we have the very mind and spirit of the Master. It is this spirit that finds communion with him and joy in keeping his commandments.

Such observance of the ordinance, with this spirit of life and love and devotion, saves us from formalism, though we insist on the very form which our Lord gave. The form does not make formalism if preserved in its simplicity and pathetic beauty and singleness of purpose. The man with a ring his mother left him in her dying hour, may make much of it in tender and loving way, but he can never become a formalist with that ring. Here in the Lord's Supper as with baptism, we may have, indeed, if true to our Lord must have, the very form and pattern which were given us. But

we must also have that spirit of love and worship which will preserve us "the form of godliness," with its power and joy.

Here we bring the heart; here we bring our life of turmoil and battle; here we bring our joys and sorrows; here we celebrate the dying love of our Lord and his death on the cross; here we commune with him in all the things which he has commanded us. Then sing our hymn, and go out for a better life, to suffer or to serve as he may call, but always to his honor and glory.

Jesus, thou friend divine,
Our Savior and our King,
Thy hand from every snare and foe
Shall great deliverance bring.

Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

"But thou, O man of God, follow after righteousness. . . . Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called and hath professed a good profession before many witnesses. I give thee charge in the sight of God . . . that thou keep this commandment without spot, unrebukable, until the appearing of the Lord Jesus Christ"; when he shall "present his church unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

CHAPTER V.

A COMPANION MEMORIAL TO BAPTISM.

APTISM and the Lord's Supper are companion ordinances, and of monumental character and purpose in the churches of Christ. As souvenirs of mighty and tragic occasions, and as memorials of events which wrought the world's redemption, they are significant, and beautiful, and very dear to the heart of those who love and honor the Lord Jesus. They are, however, much more than memorials. They are institutions in the kingdom of Christ; they are ceremonials, statutory and positive, and are essential to the integrity and organic life of a church.

We estimate God's commandments and set a value on his ordinances; but God, who knows the heart and life, considers our obedience, marking our conduct and service in dealing with the things that are his. It is of infinite importance that we please God—that we fear God and walk in his ways, that we love Christ and keep his commandments. Every commandment he has given and every ordinance and every ceremonial, is each full of blessing in the keeping of it, a blessing to the individual and to the world, while also it does honor to God. The following Scriptures, though first spoken for other times and concerning other things,

From *History of Baptists*, by Armitage.

CHRIST BAPTIZED IN THE JORDAN.

are equally significant in showing how God views our conduct in relation to the two great ordinances which his Son committed to the church.

Deut. 5: 29-33: "Oh, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! . . . But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them. . . . Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live."

Num. 9: 2, 3: "Let the children of Israel also keep the passover at his appointed season. . . . Ye shall keep it in its season; according to all the rites of it, and according to all the ceremonies thereof; shall ye keep it."

Deut. 8: 6; 4: 2. "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways and to fear him. . . . Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God."

Rev. 22: 18, 19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city."

These words indicate plainly what God would have men do with his commandments. They were words of tremendous import when spoken to Moses for the children of Israel; but they come with equal power to the twentieth century, and concerning the ordinances of the New Testament. We can draw no distinction between the Old and the New, in the matter of authority on God's part or of obedience on our part. There

can be no abridgment here with impunity, nor overreaching in the way of adding to his word. We are warned not to turn aside to the right hand or the left, but to walk in all the ways which he has commanded. Deuteronomy and Revelation, Moses and John, Sinai and Patmos, are one in their emphasis for the integrity of the Word of God, and for its completeness, and for its sacredness, and for its authority in the heart and life.

CLASSED WITH THE THINGS COMMANDED.

1. Baptism and the Lord's Supper hold high and equal rank in the Word of God as companion memorials. They may be classed as commandments, or statutes, or ordinances, or institutions, or ceremonies, or memorials fragrant with the most blessed memories. However classed, they are of divine origin, have divine authority, and are stamped with the imprimatur of heaven. They take rank with the commandments, statutes and judgments of the Old Testament. Baptism and the Lord's Supper carry in themselves, by their very nature, everything suggested by these several mighty words of old which have come down to us, and which have such frequent repetition and vital emphasis in the Old Testament—commandments, statutes, judgments. These words themselves are set down as synonymous, and yet are synonymous only in part, varying only in shade of meaning. They always indicate, however, and have as their basal idea, something which God has decreed and wishes done.

And this is true of baptism and the Lord's Supper in *every* sense.

There is nowhere in all the Scriptures any distinction made between essential and non-essential when dealing with things which God has commanded. That distinction is of man and full of danger, in his effort to get away from the statutes or the ordinances or the ceremonies of the Lord. Whatever God commands forthwith becomes essential in the line and purpose of his requirement, and in the course of our conduct in dealing with him and with the things he has commanded. Baptism and the Lord's Supper *are essential* to our obedience; essential as commandments to be kept, as ordinances to be observed, as ceremonials requiring loyal concern, as memorials for celebrating the mighty acts of God's scheme for human redemption. While not themselves essential to salvation they hold high rank and close relation with things without which there can be no hope of being saved.

OBEDIENCE IN HEART AND LIFE.

God's law is God's law, whether in moral precept or in ceremonial enactment. What we call external, if God commands it, at once takes on new meaning and assumes momentous proportions in the line of serving God and keeping his commandments. And after all, the outward is but the expression of the inward. In the heart we love God, but in the life we walk in God's commandments. The principle of authority and the principle of obedience are the same everywhere.

The Old Testament and the New are one in magnifying the Word of the Lord and insisting on obedience to his commandments.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." And again, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me"—said our Lord. "If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead." Throughout the book everywhere there shines as a steady, unbroken blaze the absolute supremacy and authority of God's Word, as the man of our counsel, as a lamp to our feet, and as our all-sufficient rule of faith and practice. And in the whole round of human conduct there is no question of greater moment than the simple question, ever present and urgent, of keeping God's commandments in recognition of God's authority.

MEMORIALS OF DIVINE REQUIREMENT.

Baptism and the Lord's Supper are God's law, even in "the rites" of them and in "the ceremonies" of them. These are statutory and positive, and must ever appeal to devout hearts. The great principle of authority and the principle of obedience come into the New Dispensation, and if possible become even more effective: "If ye love me, keep my commandments"; "If a man love me he will keep my words." The fear of the Lord and the love of the Lord meet in this

solemn issue of doing what God requires. And this great principle certainly holds for baptism and the Lord's Supper, which were appointed as his memorials and committed to our care and keeping.

It becomes the Christian world to take a fresh look from this high standpoint, at these two ordinances in their joint memorial character, and to face them as moral obligations. Their divine origin not only puts upon them divine sanction and permission, but also gives them divine requirement. They are imperative in what God would have us do with them, and should be considered in their relation to ourselves, in their relation to each other, and in their relation to higher things. This is made all the more important and urgent because of the condition in our modern church life.

The two ordinances have always stood together as companion ordinances, and always in the well-established and well-recognized order,—baptism first and the Lord's Supper following. This order is based upon their place in the Word of God, and also upon their own inner meaning, and is so plain and even necessary that it has not only been conceded, but maintained, by all Christians everywhere, with here and there a contrary voice.

The ordinances are to-day the same as they were at the first. They have the same meaning as they had then, and the same form, and require the same spirit. They have the same purpose as they had then, and the same obligation and the same blessing. They carry

just as much before the world as they carried then; they mean as much for us as they meant for the first disciples; mean just as much for God and Christ now as then, and just as much for the great facts and doctrines of the gospel. Their wondrous mission has not ended. Every reason for their appointment still holds, so far as we know, and makes our obligation inevitable and our obedience imperative and insistent. Their great lessons remain the same to-day as when Jesus first committed them to his followers, and bade them "go and make disciples, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever" he had commanded.

CEREMONIALS OF THE NEW TESTAMENT.

2. Baptism and the Lord's Supper as companion ordinances are Gospel ceremonies. They hold their place in the New Testament as ceremonials of the Christian system. *So we have a new dispensation with new ceremonies—ceremonies of the New Testament.* The old dispensation of law, with its legalistic service, had passed away, and the new dispensation of grace came in, and with it these new ceremonials of the Gospel. Fewer in number and far less elaborate in service, they are even more wonderful in beauty and charm and power. They take rank at once with the commandments and statutes and judgment, and the highest ceremonials of the Old Testament. There is every reason why they should take a stronger hold on the heart and

conscience of men—of men saved through the grace of God and by the blood of his Son. It is folly—oh, it must be sin, in the sight of God, to discredit these great ordinances on the score that they are ceremonies —"mere ceremonies." This is done more frequently concerning baptism, as though it were not coördinate with the Supper, and as though the Supper itself were not also a ceremony, and both of them ceremonials of divine appointment and divine requirement.

They differ, of course, in the form of their administration and in the elements which are used. One is the immersion in water of a believer in the Lord Jesus, as symbol of his death and resurrection; the other is in the use of bread broken and eaten, and of wine poured out and drank, in solemn celebration of our Lord's death for sin, and of his being alive again, and of our having life in him. In either case it is doing what God commanded, "according to the rites of it, and according to all the ceremonies thereof."

On the other hand, the two ordinances are coördinate, equal in rank, in importance, in authority, in marvelous beauty of meaning, and in richness of sentiment which comes in their observance. They are simplicity itself, and yet commanding in their teaching power, when rightly understood and administered in the fullness of their meaning. God removed the long list of Jewish ceremonies which were full of impressive power, and then not as their substitutes, but simply their successors in point of time, he appointed baptism and the Lord's Supper as *two new ceremonies,*

and set them in the Gospel dispensation with a new message. He gave them the exceptional distinction of symbolizing, before the world, the death and resurrection and new life of his Son—dying for sinners and living again for their redemption. They are ceremonies indeed, and never were ceremonies of simpler form, or higher rank, or charged with more wondrous meaning and message for a lost and ruined world. And God has set them in the very heart of the Gospel; so that wherever the good news is preached, these two symbols shall be present to show in figure and spectacular power what the preacher tells in words.

EVANGELISM WITHOUT THE ORDINANCES.

The evangelism of the New Testament gave prominent place to these great ordinances of our Lord. Indeed, they were elements of power in the early preaching. A similar evangelism is needed to-day in the world and for the churches of Christ. For the sake of courteous fellowship and Christian coöperation in evangelistic movements, we have consented, at least, to a partial and temporary retirement of the ordinances which Christ committed to his churches for their care and keeping. But can we justify ourselves in that? Such a course does not seem wise even when considered simply as a method and policy for organizing and marshaling the forces of the kingdom of God. But much more, it departs radically from the New Testament policy and method, and does not meet the require-

ment which is laid upon us for preaching the gospel of the grace of God.

This is not written in the spirit or interest of polemics, but with conviction that the Christian world at large has been playing too loose with the ceremonies of the kingdom. And we consequently have to-day an evangelism in a large degree minus baptism, and minus the Lord's Supper. But in this we are wholly unlike the men who followed next after Christ and took their pattern from him. This is written by a Baptist from a Baptist standpoint, but with a conviction that Christians of every name are profoundly concerned in the question here raised. The appeal is broad and generous, though pronounced and earnest for loyalty to Jesus Christ concerning his ordinances—a plea to place them where he placed them, and to maintain them as he has commanded.

As repeated over and over again, these ordinances are not essential to salvation. Men may be won and brought to Christ without them. It is Christ first, and the ordinances afterward. We come to the ordinances through him, and not to him through the ordinances. Salvation first; and then the ordinances are for us because we have already been saved through him. But there are other things, than things essential to salvation, *"things that accompany salvation."* And among these is loyalty to Christ. And loyalty to him requires that these ordinances shall not be set aside even to gain some temporary good.

On the supposition, at least for argument's sake,

that you can preach the gospel without the ordinances, can preach the gospel without baptism and without the Lord's Supper, even then this is not the evangelism of the New Testament. It is not the gospel John preached, for he made and baptized disciples; it is not the gospel Jesus himself preached, for he made and baptized more disciples than John (though he himself baptized not, but his disciples); it is not the gospel which the disciples preached, for they made and baptized more disciples than both John and our Lord. If, therefore, there be a gospel without the ordinances, there is also a gospel with the ordinances. And this last is more in accordance with the pattern of the New Testament.

NEW TESTAMENT EVANGELISM.

The evangelistic campaigns recorded in the New Testament are very significant as relates to these ordinances—especially baptism, as it has the more frequent mention. First, John came preaching and baptizing in so marked a way that the inspired historian calls him the Baptizer. Then Christ began his evangelistic work and through his disciples did more baptizing than had been done by his great forerunner. Then came what may be called the third evangelistic campaign by the disciples, after our Lord had returned to glory—the third in point of time, but the first under the great commission, and with the guidance and in the power of the Holy Spirit.

This record speaks for itself and puts tremendous

emphasis upon the ordinances, as setting a pattern for us in evangelistic services. Read the great commission: "Make disciples of all nations, baptizing them, . . . teaching them to observe all things." Now, note the first great evangelistic campaign under this commission, and you find an evangelism with marked distinction for the ordinances of Christ. Under the orders of their ascended Lord the disciples went everywhere telling the story of his death and resurrection.

It was a time of wonderful power. Great revivals followed, at Jerusalem, in the city of Samaria, on the road that led to Gaza, on the road that led to Damascus, in the home of Cornelius, and in many other places where many turned to the Lord and found salvation in him. In all these revivals the ordinance of baptism had its place in the evangelistic preaching, and played a great part in bearing testimony for Christ. This is significant and should have attention if our evangelism is to follow the pattern set in the New Testament. We hear many prayers for the duplicating of Pentecost; do these prayers mean that we desire not only the coming of the Spirit in power, but also a repetition in the baptism of thousands who have gladly received the Word of life?

Moreover, the evangelistic service which makes full recognition of baptism and the Lord's Supper, gains immensely in the way of illustrative power. These ordinances make exhibition of the truth, and are powerful preachers of the great doctrines. They appeal

to the eye, and through the eye they appeal to the mind and heart in wonderful fashion. They often carry conviction where even the earnest words of the preacher have failed. A burial and resurrection in a living picture, such as we have in the ordinance of baptism, stirs the soul deeply. Many of the mightiest doctrines of grace almost find demonstration in the ordinance of baptism. And surely there can be no justifiable reason why we should leave out of our evangelism these great pictorial exhibitions of truth and doctrine.

Furthermore, the Gospel is something more than preaching. It is a wonderful system, with preaching as only a part of it. The ordinances are essential in the Gospel system. They have their place and power in quickening and fostering a sense of duty. They involve the very heart idea of the Gospel, viz., that of surrendering to Jesus Christ and counting him as our Lord, and giving him the obedience of our heart and life. There is great obligation on us in this matter. Surely we would not do away altogether with these beautiful ordinances of the Lord's house. Then why leave them out, or do other things to weaken them? It is far better to walk in all the commandments and ordinances of the Lord blameless. We commit our soul to him, he commits his ordinances to us, and also his truth and the preaching of his gospel. He looks to us for faithfulness in the entrustment which he has made to us. He has left us a great example and looks to our love and fidelity to meet our obligations to him.

ESSENTIAL TO ORGANIC CHURCH LIFE.

3. The Lord's Supper, like baptism, its companion ordinance, is essential in the church and kingdom of Christ. This must be so, else the Lord had not placed it there. His kingdom is not of this world, as to origin, or spirit, or purpose, or method. It is in the world but not of it nor confined by its limitations. It is for the world's conquest, and for making this world like unto the kingdom of heaven. And these ordinances are set for its progress, as the signal of its triumph, while the church, purchased by his blood, and intended to mark his kingship and kingdom among men, is the agent and medium of its operation.

Baptism and the Lord's Supper are essential to the very being and organic life of the church, and have, therefore, an important place in the progress of our Lord's kingdom. It is noteworthy, as seen above, that in his commission, as reported by both Matthew and Mark, while commanding missions and world-wide evangelization, our Lord gave baptism a most important place. And moreover, he began his own public life by being himself baptized by John in the Jordan. And then *"Christ and baptism,"* like the sword of the Lord and of Gideon, became almost the word of conquest with the preachers who came after. It was Christ and baptism; repent and be baptized; believe and be baptized; make disciples baptizing them. And those days were days of power for the forward movement of the kingdom. The heralds of the cross were not afraid to say

great things for a great ordinance, for as many as had been baptized into Christ had put on Christ. They were buried with him in baptism, and raised up again to walk in newness of life. And under their preaching, churches were organized everywhere, multiplying as campfires on the plain and on the mountain in token of an advancing army in the march of triumph.

A statement made in the preceding chapter may be repeated here with an additional remark. The statement was, the New Testament church is better expressed in the plural form—churches rather than church; New Testament churches, rather than New Testament church,—unless the one be taken as representing the many. Christ's church was first one, then more than one, then many, then a great multitude—churches, churches everywhere. Now the additional remark as indicating a fact of history and needing to be said here with emphasis, is this: *The many* were never again reduced *to the one.* The churches never again became the church. The most gigantic effort ever made in that direction was made by the Roman Empire, with the Roman Catholic Hierarchy as the result. But that was not, and is not, the churches of Christ. And "The Church" is not to be found in Rome, nor in any line or lineage of thought or name or doctrine that follows in her wake or is any wise in historic connection with her.

THE CHURCHES VS. "THE CHURCH."

Indeed, and let the statement be given out with all

frankness and earnestness, there is no such thing as "The Church," as that phrase goes and is applied. The churches, was the New Testament designation—"The churches of God," when speaking of many; and the "church of God at Corinth," when localizing and speaking of one. Christ's churches are churches, and the many are still the many and are multiplying more and more. We may not be able to change the nomenclature of this modern condition of church life. It has come down to us through centuries of error, and sometimes through the grossest misconception of the simple truth as it is in Jesus. But it should be marked as a departure from the simplicity of New Testament language and thought, and as being far removed from the simple idea of church which our Lord gave to the world.

And this departure, with the modern conditions in church life, has had much to do with the displacement of the great ordinances, or at least in their disparagement and depreciation. In this way we have lost much and gained nothing; for "the churches," as a designation, is more definite and more pronounced in meaning than "The Church." Presbyterian churches or Methodist churches, as a designation for these great peoples, are far more definite, more potent, more full of meaning, than The Presbyterian Church or The Methodist Church.

And even for the Roman Catholics, with whom the false notion had its start and its greatest emphasis, it is better to say Catholic churches than to say "The

Church." It is in this idea of "The Church," that Rome has had its iron hand on so many throats, individuals and even nations, and its iron heel on so many hearts; and always to their hurt, sometimes to their misery and undoing, beyond what can be told. There are no figures to express how far removed all this is from the simple original church of Jesus Christ in every sense of the word.

And the "Baptist Church," as a designation for Baptist churches in the aggregate, is an incongruity, and contrary to all the teaching of our people—contrary to their doctrine and polity and practice and spirit; contrary to their whole conception of the New Testament idea of the churches of Christ. Baptist people are "baptized people," congregated in "baptized churches," located as may need be for the furtherance of the gospel of Christ. There is no room in New Testament language or thought for the hierarchical, either in form or spirit or doctrine. The churches of Christ are now many throughout the world. They will never again be reduced to the one until Christ shall deliver up the kingdom to God the Father, and the churches of all ages shall be congregated into one as the redeemed of the Lord, the general assembly and church of the firstborn, a mighty throng which no man can number, washed in the blood of the Lamb. First one church, then many multiplied through the ages, and then one again assembled, without spot or blemish or any such thing, for the great coronation day.

THE CHURCHES AND THE KINGDOM.

The kingdom of Christ is larger than the church, larger than the churches. The very word kingdom is a larger word, more lofty, more kingly and in keeping with the vast scope of *that kingdom,* which is not of this world, which cometh not with observation, but is in the hearts of men, which is not meat and drink, but righteousness and peace, and joy in the Holy Spirit; which is spiritual and invisible, and which finds its expression in the churches, whether many or one, in fulfilling their mission, each one in its own sphere for the glory of God by Jesus Christ.

It is not easy to define kingdom—either the word or the thing itself, or to define the relation which the kingdom and the churches have to each other. Indeed, the New Testament not only gives us no definition, but really seems unconcerned as to definition or distinction. It simply records in historic narrative the mighty things which are done as the kingdom has its great spiritual forces embodied in the churches, expressing itself in the churches, and through the churches projecting itself unto the uttermost parts of the earth.

The great terms, "kingdom of God," "kingdom of heaven," "kingdom of Christ," seem to be synonymous, with possibly a slight difference of meaning; and in a general way they may be taken to indicate Christ's cause on the earth. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in

the Holy Spirit"; "The kingdom of heaven is at hand"; "The gospel of this kingdom"; "The kingdom of heaven cometh not with observation, but is within you"; "My kingdom is not of this world."

If any one word can define the relation of the churches of Christ to the kingdom of Christ, that one word is *expressional.* They give expression to the kingdom—some churches better than others, some poorly, some gloriously. But all of them—each one complete and independent, according to what it is in spirit, doctrine, life, character and service—make expression of the mighty things of the kingdom; as a man's words express the thoughts that burn in his heart and the mighty passion of his soul; as the creations of genius show themselves on the canvas or in the marble statue.

A church itself in organic life is the embodiment of something higher. The whole work of a church is *declarative,*—declaring, making manifest the things of the kingdom. Its reception of members, its ordination of preachers or deacons, its administration of baptism, its celebration of the Lord's Supper,—indeed, its very preaching of the gospel,—all is but the outward manifestation of things invisible, but real and eternal. The gospel of this kingdom shall be preached among all nations, and the churches are set for the execution of that gigantic and lofty purpose. And its execution means the extension of Christ's kingdom.

This means the churches not as distinguished from individuals, but as made up of individuals saved by

the grace of God. That is the typical church which gives the best expression of the kingdom, in the execution of its laws, in the administration of its ordinances, in the manifestation of its spirit, in the fulfillment of its mission. And the nearer a church comes to the kingdom of Christ in every noble and lofty sense, the more nearly does it approach the highest ideal and purpose of a church of Jesus Christ.

As brought out in the preceding chapter, Christ individualized his churches with great emphasis. Every one of them, in and of itself, was a complete organism, as if there were no others; every one of them had its own individual organic being and life and mission; every one, too, had its own ordinances, baptism and the Lord's Supper as essential to its character and work. Like the Church of God at Ephesus, purchased by his blood, they all had, each one within itself, the one Spirit, even as they were called in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in them all.

This shows us again the lofty place the churches hold in the plan of redemption. And baptism and the Lord's Supper administered in the churches are essential to their organic life. There can be no churches without them; they are the pictorial presentation of the great cardinal facts and doctrines on which both church and kingdom are founded. *A plea for the ordinances is a plea for organic church life.* Any break with the ordinances of Christ is a break with the real

forces which make for his kingdom, and which find embodiment and symbolic representation in these ordinances—joint testimonials as they are, first in the kingdom itself, and then as its expression in the churches. The churches of Christ did their work in the New Testament period, and executed his will in the ordinances and in the preaching of the gospel of his kingdom. This was the mission of his churches then, and is the mission of his churches now—the expression of the kingdom through executing the will of the King.

SUPPLEMENTAL IN THEIR MEANING.

4. Baptism and the Lord's Supper are companion memorials in their meaning and message. What do these ordinances mean? What is their message to the world? What do they tell of truth? What is the wondrous word they are saying for God, for Christ, for the Holy Spirit? Have they a voice from the past? Do they say anything of obligations for the present, or anything of hope for the future? These are the questions with which to face the great ordinances, and their answer will open a wonderful field of study. They carry in themselves and voice the whole "Meaning and Message of the Cross."

They supplement each other in their doctrinal significance. This is true both concerning the facts of history which they celebrate, and the interpretation of these facts in their relation to us, and in their blessing to the world. Baptism symbolizes directly and with almost startling vividness the *burial and the res-*

urrection of Jesus; but only by inference does it stand for his preceding death and post-resurrection life. The Lord's Supper, on the other hand, symbolizes directly and with tremendous force *the death* of Jesus, even unto its violence in the broken body and shed blood, and testifies also with equal force his new resurrection life with its reign of grace and his ever present care for his people in the fullness of blessing, but *takes for granted* the mighty events of burial and resurrection which intervene between the cross and the crown, between the crucifixion and the coronation at the right hand of his Father. But the Lord's Supper, moreover, with its tender and significant words, shows even more than baptism, the *purpose* of his death—his body *broken* for us, and his blood shed for many for the remission of sins. These ordinances may not depend on each other as companions, but surely together in their memorial beauty they supplement each other with wonderful power. Separately, they proclaim great facts and symbolize great truths, but together, they present in fullness and completeness the great facts of Christ's death, burial, resurrection, and present life at the right hand of the Father.

THEIR MESSAGE OF A NEW LIFE.

Again, these ordinances supplement each other in symbolizing the experience of grace. Their place in Christian experience greatly increases their value and importance in the Christian system. Their message as memorials, is a joint message of a new life in Christ

Jesus. They represent the experience of a believer in his becoming a Christian. His baptism in the figure of burial and resurrection shows his dying to sin and his sharing in the death and resurrection of Christ. It symbolizes a new life *begun,* begun in the soul and to be lived out in words and deeds. It emphasizes the making of a new creature in Christ Jesus with new character and new conduct—buried with Christ in baptism, but raised up again with him to walk in newness of life.

On the other hand, and supplementing this figure of a great heart experience, the Lord's Supper symbolizes the *continuance* of this new life, signifies the believer's union with Christ, and his spiritual daily feeding upon him as the living Bread, which cometh down from heaven—manna for the soul, whereof, if a man eat, he shall not die nor go hungry any more. Here, again, the two ordinances supplement each other as symbols, baptism marking the new life in the start, the Lord's Supper representing the life in its support and culmination. Baptism, therefore, comes first, and the Lord's Supper follows, as the beginning of life comes first and then its nourishment and development.

In a valuable book of denominational discourses by several different men, called Madison Avenue Lectures, and published many years ago by the American Baptist Publication Society, Dr. G. D. B. Pepper presents this thought very strongly, as follows:

"These two rites are the two halves of one whole. Vitally and indissolubly connected, they constitute a solid, complete

unity. Our birth begins our natural life. Our new birth, our new life. . . . Baptism is the symbol of our spiritual birth. The Lord's Supper is the symbol of our spiritual life. Baptism is the new birth in symbol; the Lord's Supper, the new life in symbol. Baptism must precede the Supper since birth precedes life."

These ordinances have this well-established order, and are so recognized among Christians. They are a great comfort and joy to those who walk in the ways of the Lord. And no doubt our Lord himself had a sense of satisfaction and joy when he was baptized in the Jordan, and turned his face to the future; although that future held for him the awful tragedies toward which the ages were converging. Beyond the tragedies were the triumphs, and for the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of God.

THEIR IMPORTANT TESTIMONY IN APOLOGETICS.

4. These ordinances—baptism and the Lord's Supper—are set for the defense of the Gospel. In their history, continuous back to New Testament times, they are a proof for Christianity, and stand for the historic Christ from whose command they have come down to us. They are the living witnesses for the cardinal facts of the Gospel, viz., the death of the Son of God and his burial and resurrection from the tomb, and the mighty relation of all this to the believer in Jesus Christ. They, also, from their very symbolism, bear testimony to the great doctrines of grace, both to these doctrines, with their creedal place in the Christian sys-

tem, and as experienced in the hearts of those whose lives are made beautiful through them. Baptism is a monument; the Lord's Supper also is a monument: as companion memorials they testify to the marvelous transaction which God has wrought in Christ Jesus.

In my former treatise, recently published, The Moral Dignity of Baptism, the value and force of that great ordinance to Christian apologetics, is stated as strongly as the author could make it. The Lord's Supper stands along precisely the same line of argument with wonderful evidential power.

The two ordinances have often been much marred and sometimes corrupted in form and purpose and spirit, and yet they have nevertheless stood, from the first, unbroken and uninterrupted in their line of witness bearing. Their voice is a continuous voice heard through all the centuries, and all the while testifying that Jesus died for our sins and rose again the third day, according to the Scriptures.

Dr. E. C. Dargan, in his Ecclesiology, after a wide survey of the Lord's Supper in Christian history, concludes as follows:

"The symbolic and memorial character of the ordinance has never been wholly lost sight of. The changes have been made in the way of additions to the Scriptural idea, and of perversions of it. They have not amounted to denial of the origin and Scriptural intent of the rite. Well may we say with Stanley: 'That so fragile an ordinance should have survived so many shocks, so many superstitions, so many centuries, is itself a proof of the immense vitality of the religion which it represents, and of the prophetic foresight of its Founder.' In it, through many strange lands and places and times; through many hurtful errors and surprising miscon-

ceptions and unauthorized additions; through many variously organized assemblies of those who profess Christ as their Savior; through all the noisy din of unseemly disputation and strife, the immortal words of our Lord are heard: 'This is my body which is for you. . . . This is my blood which was shed for the remission of sin. . . . This do in remembrance of me."

These ordinances have been the subject of much discussion and controversy, and this itself has given them emphasis and a place of rank in Christian history. But they need now, among the followers of our Lord, to be removed from the sphere of *Polemics,* and with a strong, earnest purpose, put into the sphere of *Christian Apologetics.* In the fierce conflict that is now on, and becoming fiercer for the very vitals of Christianity, and for the very kingship of Jesus and his essential Deity, these ordinances will do most valuable and valiant service. They are here as his witnesses, and their voice cannot be hushed, and it becomes us to see that in their service of witness bearing they are untrammeled.

NEW HONOR FOR THE ORDINANCES.

There should be no trifling with these great commandments and ceremonies of the Gospel; they are too sacred for that, are too near to the heart of our Lord, and mean too much for his doctrine among those who have named his name. They should be kept as Christ commanded, and in the order in which he set them in the Gospel system. Nothing should be done to mar their beauty or weaken their power, or in any wise divert their purpose in bearing testimony for

Christ and the great things concerning him. We should cultivate a fresh sense of love and honor and obligation for them in their rightful place in Christian experience and life. They should be accorded their prominent and forceful rank in preaching the gospel, and also in the quiet, devout service in the churches of Christ.

Dr. Pepper, quoted above, has left us the following suggestive words:

"And is not baptism an externality? It is, and it is not. It is; but it is also more. It is an externality as human language is. The words we utter—these words written—what are they but forms traced in ink and paper for the eye? . . . Is not language then an externality? . . . What are pictures but paint upon canvas? And what are statues but marble quarried and chiseled? And surely paint and marble are external and material things. . . . Language an externality? Yes, save when charged and vitalized with human thought and human emotion. Then it is life and spirit. The statue and the painting, when embodying grand ideals, have ceased to be material. . . . Baptism viewed in one way, is baldly outward, a mere rite and ceremony, viewed otherwise and truly it is at once a language intensely charged with God's richest thought and sweetest affection; an incarnation of our Redeemer's fondest, brightest ideal; and the symbol of all that makes existence glorious."

These noble words, spoken many years ago by this gifted author, are wonderfully true. The great principle which they carry, well recognized in all the schools of human art, applies to baptism and the Lord's Supper with clear and peculiar force of meaning. They are the embodiment of God's own thought—wonderful truth with wonderful expression—expression of thought which man did not think, and could not con-

ceive in mind or heart, but which God has revealed to him. These glorious ordinances of our Lord, on every new and rightful administration, are like fresh revelation from heaven of their wonderful teaching.

Some have gone too far, almost far enough to be traitorous to our Lord, in speaking of his ordinances as *externalities,* with a slighting accent, as "mere ceremonies," as "mere rites." Surely they are externalities, and ceremonies, and rites, but they are far more —we had almost said, *infinitely* more. We may hear the voice of God in baptism; we may hear the voice of God in the Lord's Supper, announcing the great things of the kingdom—as he spoke to Moses in the symbol of the burning bush, and as he spoke to the world out of the heavens when Jesus was baptized in the Jordan. Ordinances lighted up with the glory of heaven and vocal with the music of the skies, cannot be called, must not be called, "mere ceremony," "mere rite," "mere externality" in religion. They are of the outward, but have on them and in them the very beauty and richness of the inward.

Words, of course, are words, external utterances. But what a difference there is between words listed separately and singly by themselves, and these same words, when thrown into masterful sentences and charged almost to breaking with the great thoughts and passions of the human heart. You may conjugate the verb to love with carelessness and merriment. But, oh, what a difference, when that same word trembles in emotion on the lips or floats in the tear-drop,

as the soul tries to express itself in its deeper and richer experience. But what shall we say, when God gathers up—oh, may the pen venture to say it, when God gathers up—his greatest thought and his greatest love, and puts them into visible form, gives them expression in these great ordinances, that we may see them and hear them like the glory and music of the stars in singing his praises?

Even in the creations of human genius, there is much more than the material and the form that comes before our eyes. This material and form, of themselves, could not move us. Look at that marble statue—almost living stone, even moving your heart with power. That is stone from the rock-bed, but is it "mere stone"? No, it is stone quarried, hewn, chiseled, cut into shape, and somehow has caught the warmth of heart and the breath of genius. Besides the marble, which is material, there are the mallet and chisel, and a hand of flesh and blood and bone—all this is material and comes between the mind and its masterpiece. But who will look on the statue and say now it is mere marble, or on that painting as a glorious triumph of the painter's art, and say it is only paint and canvas? It is high time, surely, that we cease calling the great creations of God's heart mere ceremonies, mere rites, mere form, as we look on these glorious, blessed ordinances. They voice the meaning and message of his grace and love; and in honoring the ordinances we honor God; in glorifying the ordinances we glorify Christ.

CHAPTER VI.

THE MEMORIAL AND ITS RESTRICTION.

HERE we encounter a serious and delicate question concerning the Memorial Supper, because of the conditions in our modern church life. What shall be the bearing of different denominations toward each other in observing the Lord's Supper? It is the old question of "open communion" vs. "close communion," but these terms are inadequate, misleading, represent nothing fairly and flavor of polemics. The question comes within the scope of this discussion, and the answer must be in keeping with the lofty meaning and spirit of this holy ordinance.

Here is the issue: Shall the churches of different denominations "commune with each other," or shall each individual church in its observance of the Lord's Supper restrict the Memorial Service to its own members and "members of sister churches of like faith and order"? The question is accentuated because of divisions existing among the followers of our Lord. It is amply answered in the principles discussed in the preceding pages, and might well be passed without specific consideration.

And that course was the first intention, but on sec-

ond thought, a frank statement, with a square meeting of the issue, seems more fair to all concerned, and is more honest and just to the great brotherhood of believers under whatsoever name they may be congregated in assemblies. They love one common Lord, have known by common experience the riches of his saving grace, and are making common effort to extend his kingdom in world-wide conquest. And it is due them that the question be answered in a practical, straightforward way, so as to learn the situation and help settle the issue in the interest of truth—as the thing which they all desire and are seeking.

MAKING PLAIN A COMMON ISSUE.

For example: the Episcopalians and Methodists—shall they "commune together" in their respective churches? As mother and daughter historically, they believe much in common and "are serving the same Lord and aiming to reach the same place." But they also differ radically in some matters, of more or less importance, and do not exchange pulpits in the ministration of the Word; shall they come together in the ministration of the ordinances, to celebrate the Lord's Supper, and in this way declare fellowship for each other in church, and in doctrine, and in observing the ordinances? Does not the question find full answer in its own incongruity? For association at the Lord's Table means fellowship in *church relation*—perhaps incidentally, but none the less certainly, and in a very pronounced way. The Lord's Supper is a *church*

ordinance, and a badge and token of *church* fellowship.

Again, shall Presbyterians "commune together" with the Disciples in the practice of "open communion"? Some of their foremost leaders a few years ago, as is now remembered, declared, with earnestness and even vehemence, against such "mixed communion." The two denominations differ radically both in their belief of fundamental doctrine and in Christian experience. It is difficult to see how differences so radical and pronounced, in faith and experience and practice, could yet so fuse and harmonize as to present the beauty of consistency in the holy Memorial. The late Dr. John Hall, of New York, perhaps the first Presbyterian preacher of his day, left the statement of his conviction as follows: "The Baptists differ from their brethren as to the time and mode of baptism. I do not think the Baptists and Presbyterians differ in other respects as to the terms of communion at the Lord's Table."

An incident in my pastorate is recalled for illustration. The several churches in the city were observing the Week of Prayer, union services being held in the different houses of worship and conducted by the several pastors. The meetings were of unusual interest, with increasing congregations night after night. At the Baptist Church, on Friday night, with a large crowd and fine meeting, a Methodist pastor proposed, "to close the week's meeting on Sunday night in a joint communion service." One of the Presbyterian

pastors, of Scotch blood and character, and a man of fine spirit and culture, at once met the proposition with the words: "No, sir; no, sir! I trample on no man's convictions, and allow no man to trample on mine." And then, in a few gracious, fitting words, spoken in beautiful spirit, he showed the incongruity of such a service. He was a man of great standing in the community, and the incident closed.

It is recalled here to emphasize the fact, that in the present conditions of church life, which must be taken into account, the followers of our Lord are confronted with a solemn, threefold task: (1) to be true to Christ in all things and at all hazards; (2) to preserve the ordinances—Baptism and the Supper—in the order and high honor and purpose which our Lord commanded; (3) to cultivate liberal Christian fellowship with all Christians of whatever name, and to maintain a course of conduct, honest, consistent and brotherly, with mutual respect for each other—each one in the fear of God, true to his own convictions concerning God's Word and concerning the things which God has commanded.

There is pressing need for deeper and clearer convictions as to the ordinances. Weakness of conviction concerning Baptism and the Supper as commandments of our Lord, will almost surely lead to weakness of conviction concerning other phases of church life, and then to looseness in other things. If one can do as he pleases concerning the ceremonials of the kingdom, with no scriptural conviction regarding them, the way

is then wide open to other departures from truth, and for serious breaks in Christian character and conduct.

Churches, as well as individuals, have entrustment and responsibility, and should walk blameless before the Lord in his commandments and ordinances. An individual should be what he is, in his church relation, from principle and conviction, and then be true to his convictions in all faithfulness with God, and in dealing with his brethren in the larger brotherhood. There is need and ample room for broad and generous *Christian* fellowship, even in the absence of *church* fellowship.

RESTRICTED TO CHURCH MEMBERS.

The New Testament takes no note of the condition in our modern church life with churches differing in faith and order. It makes no pronouncement or provision for modern differences among churches, for the simple reason that these differences did not exist in the New Testament times. However, the New Testament, as our supreme and sufficient authority in these matters, is plain in its teaching and injunctions as to churches and church life, as to the ordinances of the Lord's house and our duty and privilege in them. It certainly provides, as the man of our counsel and lamp to our feet, great *fundamental principles,* which, as our guide, apply to all peoples and all times.

These principles are the universals in Christian faith and practice, are far more manifest than is generally

supposed, and should hold a commanding place in our mind and life. It is our solemn duty before God, with these principles as our guide, to make the present condition quadrate with the New Testament, as to what a church should be in membership, and life, and doctrine, and ordinances, and mission in the world. This is the divine pattern, and will always be the highest ideal for "the churches of God," and for extending Christ's kingdom in the world, and making Christ's name great among men.

We must measure our church conditions by the New Testament, and not the New Testament by our conditions. We must fashion after the pattern shown us in the Mount. Otherwise, a church may degenerate either in life or doctrine, until it becomes a "synagogue of Satan," as the church at Pergamos, and the Lord's Supper may degenerate in our hands as at ancient Corinth, until it is not the Lord's Table at all, but the table of devils. Men are in danger of going to fearful lengths in things most sacred, when once they depart from the original pattern. Surely, there is no room here for boasting, and we need to walk humbly before the Lord to keep his house and ordinances as he has commanded—fitting conditions to the pattern as best we may in his fear and help.

According to the New Testament, then, as interpreted by Christians of all names, the Lord's Supper follows baptism as a prerequisite, and is for church members and *only church members*. This is fundamental and invariable, as brought out in the preceding

pages. It is a New Testament principle, clear, strong, almost without dispute, and must apply in our modern church life and determine our practice in the observance of the ordinance. This restricts the Memorial Service to church members, and must control their conduct. There is no room for divergence, and a departure from the principle is a departure from the New Testament, and is a step downward in church life and organization, and is away from the truth as it is in Jesus Christ.

NO EXCEPTIONS IN THE RECORD.

We must maintain obligation and loyalty to New Testament pattern and requirement as our authority. There is no other rule of faith and practice. The law for our government is not in ourselves, nor in our environment, but in the Word of God. Our faith and practice must match the New Testament law. If we fail here, we are at sea, without compass or chart. And when the New Testament restricts the privileges of the Lord's Supper to church members, that, and that only, must be our practice. Every consideration requires this, and a contrary course is disobedience and disloyalty. We honor our Lord in honoring his law concerning the ordinances.

Dr. T. O. Summers, one of the foremost of Southern Methodists in his day (Syst. Theol., Vol. II, p. 409), states the case as follows:

"Most certainly baptism is a prerequisite to communion; as the Lord's Supper is a church ordinance designed for the

members of the church, and none are members who are not baptized. But there may be exceptions." (Quoted by Dr. Dargan.)

Mark well this clear and comprehensive statement of fundamental principles. The Lord's Supper (1) follows baptism; (2) is a church ordinance; (3) is designed for church members. In this, Dr. Summers represents almost the universal sentiment of Christendom. But there are no "exceptions" in the New Testament record. There is no provision for exceptions. Exceptions would do violence to the nature and meaning of the ordinance. The Supper was *designed* for church members, and there is no precept or example for departure from the original design. When Christ has set this order, designed it to be so, our duty is clear and imperative, with no possible "exceptions."

THE NEW TESTAMENT PREREQUISITES.

The Lord's Supper is not open to all persons, regardless of character and conditions. Some restriction is necessary in the very nature of the case, and restricted communion, using the word for the present as commonly understood, is founded on basal principles. The concurrent voice of all order-loving Christians requires that the Supper be restricted by whatever terms the Lord has prescribed—nothing more and certainly nothing less.

1. *Statement of these terms.* As a summary and standing in a divinely appointed order, there are three

qualifications, or prerequisites, for admission to the Lord's Supper.

(a) Faith in Christ. By this, we mean *saving* faith —such faith as presupposes conviction of sin and repentance toward God; which consists in a personal apprehension of Christ as Savior—that act of the soul which appropriates the merit of his atoning blood, and which furthermore involves the idea of regeneration or a change in the moral nature, and conversion or practical piety. One must have this—must be a Christian. Otherwise, his participation in the Supper would be void of significance. For here is symbolized, among other things, faith in Christ as a crucified Savior—a constant dependence of the soul upon him for spiritual food and life. Remove this, and the ordinance is a shadow without the substance; nothing remains to be symbolized. But faith in Christ, though necessary, is not the only prerequisite. The person must be a Christian, and yet not all Christians are fully qualified for this holy service. Christ has prescribed terms of admission to his Supper for those who believe in him and who love him, and from these he expects obedience. Admitting that a person is a Christian, is by no means tantamount to admitting that he is qualified for the Memorial Supper of our Lord.

(b) Christian baptism. We do not now raise the question as to what is essential to the integrity of this ordinance, but simply name it as prerequisite to the Lord's Supper. It is so only because Christ made it so. But this is sufficient reason; and, therefore, as a

prerequisite, baptism is indispensable. All who come to the Lord's Table must first be baptized, for so Christ has commanded. And so all hold and teach, but something more is essential.

(c) Membership in Christ's Church. From a Baptist point of view, this qualification includes both the others. None are qualified for church membership except baptized believers—only such as have been baptized upon a credible profession of personal faith in Christ. It is better, however, for present purposes, to hold these distinct, and mark each as a separate prerequisite to the Supper; because being a Christian, or being baptized, or the two combined, do not constitute one a member of the church, nor entitle him to church privileges, save as these are received in their divinely appointed order. Dr. J. L. Dagg states the relation of baptism to church membership as follows: "Baptism is, therefore, a qualification for admission into a church of external organization; but it does not confer membership."

Not only is Christian fellowship necessary, but church fellowship as well. These are radically different, and distinct one from the other. Baptism stands between them, essential to church fellowship, but not essential to Christian fellowship.

2. *These terms are scriptural.* They are not of human appointment. Christ put them there. This, as Lord of the Table, he had a right to do. This he did in Matt. 28: 19, 20: "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the

Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

This commission is the *Magna Charta* given to the churches to guide them in their practice through all time, and enjoins three things: (*a*) Make disciples (*mathetuo*) or Christians from among all the nations of the earth; (*b*) baptize those previously made disciples into the name of the Holy Trinity; (*c*) indoctrinate (*didasko*) those previously discipled and baptized—teaching them, first, all the requirements of Christ; and, second, faithful observance of all these.

This *order* not only has the sanction of divine wisdom, but is the requirement of divine authority. It is unreasonable and unsafe to violate either the requirements or the order—in fact, the observance of the order laid down is part of the requirement. In the Acts of the Apostles is furnished us an inspired commentary upon this commission. And the whole record shows how rigidly the specified order was observed by men having the infallible inspiration of the Holy Spirit. Take one example, viz., Acts 2:38-42. (*a*) By preaching the gospel, made powerful through the Spirit's operation, men were made disciples—*i.e.*, Christians—believers in the Lord Jesus Christ. This is the first qualification. (*b*) Then these, having gladly received the Word, were baptized—second step in the commission, and the second qualification to the Supper. (*c*) Then they that were added unto them, be-

came members with the disciples—the third qualification. Hence, *after* having been discipled, and *after* having been baptized, and *after* having been added unto the disciples, "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." This procedure accords with the method described by Christ, and confirms our statement of the terms of admission to the Supper, viz., faith in Christ; baptism into the name of the Holy Trinity; church membership.

THE RESPONSIBILITY OF DECIDING.

But there is one other question: *Who shall judge and decide whether the candidate for communion has complied with these several prerequisites?* The question has but one of two answers,—either the candidate himself or the church with which he desires communion.

(1) Shall the man himself be the judge of his own fitness? This, if admitted, will force conclusions so repulsive that the most liberal of the liberal would refuse them. For then, everybody may come, whatever his principles, or character, or life. But no denomination allows this. Every church, whether Catholic, Protestant, or Baptist, holds terms of admission to its communion, places restraint of some kind at some point, and judges of the fitness of all candidates. And whatever be the claim to liberality, yet either by explicit statement or easy implication, some limit is put upon the invitation. There is not an open communion church in the world—strictly speaking.

(2) The church must decide whether the person has complied with the terms and is qualified for the Supper. This is no infringement upon the voluntary principle of Christianity. The exhortation, "Let a man examine himself, and so let him eat of that bread and drink of that cup," is addressed to church members, and imposes upon them self-examination prior to communion. It has nothing whatever to do with a person outside. The church has the prerogative of saying whether a person shall be admitted to her membership and communion.

Christ also requires of his churches the duty of excluding from membership any unworthy persons. Church discipline is taken for granted throughout the New Testament. And Christ commended its proper use, and censured its neglect in the apostolic churches. (See Matt. 18:17; I Cor. 5:11; 11:18-20; II Thess. 3:6; Titus 3:10, 11; Rev. 3:2, 14, 15.)

There is absolute necessity for such judgment and faithful action on the part of a church. For in all denominations the church does judge of the fitness of applicants for membership, of the fitness of candidates for baptism (even infants), and of the fitness of members to retain membership. A church has the authority to say who shall be admitted to baptism,—one of the Christian ordinances—and also the right to say who shall be admitted to the Lord's Supper, the other Christian ordinance. But in judging, the church can apply but one standard. This is found not in its likes or dislikes, but in the law of the New Testament,

viz., faith in Christ, Christian baptism, church membership, always as prerequisites to the communion. A church can, therefore, consistently admit or invite to the Lord's Supper only those who, in her judgment, have complied with these terms.

AN INTERDENOMINATIONAL SYMPOSIUM.

The prerequisites to the Supper, which have been named, because of their manifest scripturalness have found a place in nearly all of the creeds of evangelical Christendom. As previously mentioned, the principles of communion are common to all denominations. However widely they may differ, all are together in the principles involved—in the prerequisites for coming to the Lord's Supper.

Sufficient attention has not been given to the *universals in Christian belief and practice*. Indeed, these are almost entirely overlooked in the divided condition of the followers of our Lord. Much is said about division, but there is far more unity of belief than is generally supposed. These *universals*—things in which Christians of every name agree, are easily noted and might be called the axioms of the Christian system. To enumerate them here would take us too far away from the line and purpose of this discussion. However, they give emphasis to the single point now under consideration.

The New Testament law for observing the Lord's Supper is simple and clear and positive; it requires, as we have seen, the spiritual qualification of a new

heart and a new life through faith in the Lord Jesus, and the ceremonial prerequisite of baptism and membership in the church. There is scarcely a variation among Christians on this point. And the following brief symposium from the different denominations indicates how they line up and voice their sentiment in this one item of belief and practice:

Dr. Doddridge, *Independent Presbyterian:*

It is certain that as far as our knowledge of primitive antiquity extends no unbaptized person received the Lord's Supper. How excellent soever any man's character is he must be baptized before he can be looked upon as completely a member of the church of Christ.

Dr. Wall, *Episcopalian:*

No church ever gave the communion to any person before he was baptized; among all the absurdities that were ever held none ever held this, that any person should partake of the communion before he was baptized.

Dr. Dwight, *Congregational:*

It is an indispensable qualification for this ordinance, that the candidate for communion be a member of the visible church of Christ. By this I intend that he should be a person of piety; that he should have made a public profession of religion; and that he should have been baptized.

Dr. Hibbard, *Methodist:*

It is but just to remark that in one principle the Baptist and Pedobaptist churches agree. They both agree in rejecting from the Table of the Lord, and in denying the rights of church fellowship, to all who have not been baptized. Valid baptism they (the Baptists) consider essential to constitute visible church membership. This we (Pedobaptists) also hold. The only question then that divides us is, What is valid baptism? . . . Previous to baptism (he continues) the individual has no rights in the visible church.

No society of Christians would receive an unbaptized person into its community and tender to him the privileges of their body. So far as proper church rights and privileges are concerned, he is regarded as any other unconverted man. The converts of the day of Pentecost were first baptized, and then added to the church. The concurrent voice of the Christian world would exclude an unbaptized person from fellowship in the visible church of Christ.

Dr. John Dick, *Presbyterian:*

An uncircumcised man was not permitted to eat the passover, and an unbaptized man should not be permitted to partake of the Eucharist. I begin with baptism, by which we are initiated into the church, and which in the order of dispensation precedes the Lord's Supper.

Dr. Griffin, *Presbyterian:*

I agree with the advocates of close communion . . . that we ought not to commune with those who have not been baptized, and of course are not church-members, even if we regard them as Christians.—*Gardner's Church Communion.*

Elder J. W. McGarvey, *Disciple* ("Apostolic Times," November 7, 1874):

We believe that faith, repentance, and baptism are the scriptural prerequisites to the Lord's Supper, and that no believer is entitled to the ordinance until he has been baptized. We believe that the privilege belongs to all baptized believers who are leading an orderly life, and to none others.

Dr. Hiscox, "Baptist Short Method" (page 15):

The Baptists assert that those only who are regenerate, have been baptized upon a profession of faith in Christ, and are living in a godly and Christian manner as members of the church, have a right to, or can properly partake of, the Supper.

Here we may compare the views of Presbyterians, Episcopalians, Congregationalists, Methodists, Disciples and Baptists. And on even the *"communion"*

question there is agreement. They all hold the same terms of admission to the Lord's Table, viz., faith, baptism, church membership. This is strong evidence for the scripturalness of these terms, and shows that the principles involved are common to all.

Throughout this symposium, whatever denomination is speaking, the *restrictive principle* is always the same, and in each case restricts the observance of the Lord's Supper to those that have been baptized as church members. This oneness of belief and oneness of testimony is in no wise weakened because of disagreement as to the question of baptism and the nature of the churches of Christ. The one fact remains as to this New Testament requirement, and its almost universal acceptance by the followers of our one Lord. There may come, indeed, there do come, divergences in the practical application of the principle, but there is perfect agreement in *the principle of restriction.* In this matter Baptists are in no wise different from others, but are in accord with their brethren of other name in what they require as prerequisite to the Lord's Supper.

DEFINITION OF CHURCH AND ITS ORDINANCES.

This law of restriction makes it very important to inquire, What is baptism? What is the meaning of the Lord's Supper? What is the nature of a church of Christ, and what is the character of its membership? These questions do not have uniform answers from the several denominations. We must turn away

from the conflicting voices in the modern church life, and seek our answer only in the New Testament, and that answer must determine our practice. We must preserve consistency and harmony between what we believe and what we do, between our principles and our practice.

As to a New Testament church, or a church organized after the New Testament pattern, a definition is not easy. Indeed, no categorical definition was given either by our Lord or by his disciples. They simply put before us, in the inspired record, first, the church, and then the churches; all fashioned after one pattern in organism and membership and ordinances and life and work. They show us in these living examples: (1) what these churches were in original organic structure; (2) what they were doing in fulfillment of their mission; and (3), in many cases, what churches should not be and should not do.

Every organization claiming to be a church of Jesus Christ, in its essential features of organism and faith and practice, must be measured by the New Testament. As an aid in applying this simple test, definitions are submitted herewith of a church and its ordinances. These definitions were furnished by representative men among us, but whose names are withheld, that the definitions themselves may be impersonal and stand in their individual worth as a guide in our study. They are representative, but have no authority whatever, except so far as they speak the New Testament word, and furnish the New Testament pattern.

They are not a standard, but a test, and the test itself is tentative and to be tested by the teaching and practice of Christ and his apostles, which alone furnish us with the final word. But these definitions will either fill the requirement or at least help to a better definition.

FROM INDIVIDUAL MEN.

"A church is a body of believers in the Lord Jesus Christ who have been baptized and have banded themselves for the furtherance of the Gospel of Christ. Certain officers, such as pastor and deacons, may be desirable for the church's highest efficiency, but are not necessary to the church's existence."

"A church is a body of believers who have been baptized according to the Scriptures and constituted under the laws of Christ its Head to uphold his doctrine, propagate his gospel and to do all things he has commanded."

"A church is a body of immersed believers voluntarily associated together, under the guidance of the Holy Spirit, for the maintenance of the ordinances, for spiritual growth and mutual helpfulness in Christian life, for the advancement of all forms of righteousness, and to preach the gospel to the whole world."

"A church, organized in accordance with the requirements of the New Testament, is a body of professed believers in Christ, baptized on a credible confession of faith in him, associated for worship, work and discipline."

FROM THE ABSTRACT OF PRINCIPLES OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

"The Lord Jesus is the Head of the Church, which is composed of all his true disciples, and in him is invested supremely all power for its government. According to his commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches he hath given needful authority for administering that order, discipline and worship which he hath appointed. The regular officers of a church are Bishops or Elders and Deacons."

"Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in

the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper."

"The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by his churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate his death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with him, and of their church fellowship."

THE NEW HAMPSHIRE CONFESSION.

"We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rites and privileges invested in them by his word; that its only scriptural officers are Bishops, or Pastors, and Deacons, whose qualifications, claim, and duties are defined in the epistles to Timothy and Titus.

"We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper; in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ; preceded always by solemn self-examination."

These definitions, as used in this discussion, refer to a "visible," "local" or "particular" church, and fairly represent the Baptist faith and practice concerning the churches and the two ordinances. They are the expression of what our people believe the New Testament teaches, and furnish a statement of the New Tes-

tament pattern. This, at least, is our conception, and must stand until supplanted by something more nearly in accord with the Word of God. Following their lead, we itemize the several principles, as follows:

First. A Church of Christ must be "organized in accordance with the requirement of the New Testament"; and so looks to the New Testament as its rule and authority for faith and practice.

Second. A church is composed of believers, "baptized upon a credible confession of faith" in Christ, and "voluntarily associated together under the guidance of the Holy Spirit."

Third. A church is entrusted with administration of the ordinances—baptism to those becoming members and at the beginning of their membership, and the Lord's Supper to those who are members, administered frequently and until he comes.

Fourth. Baptism is immersion in form and prerequisite to the Lord's Supper, both ordinances being symbolic in design, an outward expression of the new life in the Son of God, and a token of church fellowship.

Fifth. Believers are associated and organized into churches for worship, work and discipline; their work being to edify each other in love, to preach the gospel to the whole world, and to do all things Christ has commanded, and for his honor and glory.

Thus, it appears that a church is unique as an organization, has peculiar relation and solemn obligation to Christ concerning his ordinances, and is out

in the world on a great and glorious mission. A true church stands for everything the Son of God stands for in doctrine and purpose and life and mission. The highest honor and glory of a church, is to honor the King in a life of obedience and in a service of love and loyalty.

WHAT THESE PRINCIPLES REQUIRE.

It is worth while to mark again the points of agreement in this discussion among all Christians. They all agree: (1) There must be some restriction of the Lord's Supper; (2) That the restriction must be what Christ appointed in the terms of admission to this ordinance; (3) These terms are faith, baptism and church membership, and are, therefore, prerequisites to the Lord's Supper; (4) That the church must decide whether the candidate for communion has complied with these terms. These principles, common with all denominations, are the basis of our practice, and require church fellowship as prerequisite to the Supper.

The quotations already given in the symposium from other denominations, show that they all restrict the Lord's Table in the same way and on the same principles. For the Methodists, Dr. Hibbard expressed it: "We agree in rejecting from the Table of the Lord, and in denying the rights of church fellowship to all who have not been baptized." For the Disciples, Elder J. W. McGarvey expressed it: "We believe the privilege belongs to all baptized believers who are living

an orderly life, and to no others." For the Presbyterians, Dr. Griffin expressed it: "We agree . . . that we ought not to commune with those who are not baptized, and, of course, are not church members, even if we regard them as Christians." For the Baptists, Dr. Hiscox expressed it: "Those only who are regenerate, have been baptized upon a profession of faith in Christ, and are living in a godly and Christian manner as members of the church, have a right to, or can properly partake of, the Supper."

The difference is only one of statement. There is no disagreement, whatever, upon this whole subject, until we begin to answer the questions: What is faith? What is baptism? What is church membership? All agree that these three things are essential prerequisites to the Supper, but differ in defining them. Baptists must follow their own definition, or be untrue to their Lord and disloyal to principles common to all Christians. Baptist churches, therefore, restrict their observance of the Lord's Supper to church members of their own denomination. Believing as they do, they could not practice otherwise. They must change their principles or continue their practice.

It is not generally understood how much Baptists must yield in order to intercommunion with other denominations. They assume nothing to themselves of superiority over others. But to commune with others, Baptists must abandon principles now common to all, and must believe that the others have complied with all the terms of admission to the Supper. They make

no question, whatever, about members of other denominations being Christians, but even Christians need further qualifications before coming to the Lord's Table.

There must be church fellowship as well as Christian fellowship. Baptist churches receive persons for membership upon a relation of Christian experience, and give them the hand of Christian fellowship. But these persons do not commune until after baptism and reception into full church fellowship. It frequently occurs that the communion season in a church finds such persons awaiting the ordinance of baptism. They are considered Christians, have been received into Christian fellowship as Christians, but are not invited to the Lord's Supper. Baptist churches act toward their brethren of other denominations precisely as they act toward candidates for baptism and membership in their own churches. But intercommunion requires that Baptists admit the scripturalness of baptism as practiced by other denominations. They readily admit that the *others believe themselves* baptized and are honest in their convictions and satisfied with their baptism. But this is not sufficient. Other denominations desire that Baptists shall also be satisfied, and shall recognize their baptism as the baptism of the New Testament as to form and subject and design. And this is necessary to intercommunion. Baptists must change their views of baptism or continue their practice of restricting the Lord's Supper to their own members.

BELIEVER'S BAPTISM A PREREQUISITE.

Baptists hold that only *professed believers* in Christ are scriptural subjects of baptism. Infant baptism, however venerated by others, is meaningless and hurtful, and a contravention of Christ's law, as viewed by Baptists. They are compelled to reject it, and do not believe that those sprinkled in infancy have been baptized. And for the following reasons:

First. The nature of the ordinance of baptism requires, on the part of the candidate, an intelligent profession of personal faith in Christ as Savior and Lord.

Second. Every argument urged in support of infant baptism is of equal force in support of infant communion. And every objection made to infant communion may also be made to infant baptism. And yet, infant communion is rejected by all denominations in this country.

Third. Pedobaptists have never agreed among themselves just where and when infant baptism had its rise; or where or how it is taught; or what its advantages and significance. It is a noted fact that every passage of Scripture quoted in its favor and every argument used in its advocacy, without a single exception, have been declared by one or more Pedobaptists to furnish no support to infant baptism. This is well recognized by those familiar with the discussion of the subject.

Fourth. Baptism is a New Testament ordinance. Here, alone, can we learn anything as to its nature,

design or subject. Yet many Pedobaptists have conceded that in the New Testament they have not found a command, or a precept, or an example *of infant* baptism. On this subject the New Testament is silent. This statement shall be verified by quotation from two of their authors, one of this country, the other of Europe.

Julius Muller, of Germany, says:

> The manner in which the apostles everywhere speak of baptism, together with 1 Cor. 7: 14, and the narratives of the oldest church history, put it beyond doubt that infant baptism had no place in the apostolic Church.

Dr. A. T. Bledsoe, editor of the "Southern Review" (Methodist Quarterly), wrote:

> With all our searching, we have been unable to find in the New Testament a single express declaration or word in favor of infant baptism. We justify the rite, therefore, solely on the ground of logical inference, and not on any express word of Christ and his apostles. This may, perhaps, be deemed by some of our readers a strange position for a Pedobaptist. It is by no means, however, a singular opinion. Hundreds of learned Pedobaptists have come to the same conclusion, especially since the New Testament has been subjected to a closer, more conscientious, and more candid exegesis than was formerly practiced by controversialists.

Infant baptism is more and more on the wane, even in those churches where it has been held so long as a principle. This is inevitable in the face of the facts presented here. When people turn to the New Testament as their law, and find no such word for infant baptism, the practice is sure to go out of use, "especially since the New Testament has been subjected to

a closer, more conscientious, and more candid exegesis than was formerly practiced." And with infant baptism set aside as no baptism at all, then it follows that the baptism of believers in Christ, is the baptism which is prerequisite to the Lord's Supper.

IMMERSION THE ESSENTIAL FORM.

That immersion in water is essential to Christian baptism, Baptists believe from the following and other facts:

First. The Greek word *baptizo,* the only word ever used by inspired writers to designate this Christian ordinance, is not translated at all in our English Bible, but simply transferred, and means to dip, plunge, immerse. Our English word dip is not more uniform in its meaning. In his work on baptism (page 51), Moses Stuart, a Pedobaptist scholar, says: "The word *baptizo* means to dip, plunge, immerse. All lexicographers and critics of any note are agreed in this." Moses Stuart said that nearly half a century ago, and his statement has been confirmed by the best modern scholarship. The word never means either sprinkle or pour, but always to immerse, or something in harmony with that idea. This is the word used by our Savior when he commanded—"baptizing them."

Second. Nothing but immersion will satisfy all the references to the ordinance in the New Testament. Immersion, accordant with them all, is absolutely demanded by many of them. Sprinkling and pouring, opposed by many of these references, are demanded by

none. This is significant. Nothing but immersion will make throughout the New Testament an intelligent substitution for baptism.

Third. It has been conceded repeatedly by the best scholarship of the world, Pedobaptists as well as others, that the primitive or apostolic method of administering the ordinance of Christian baptism was by immersion.

Fourth. Moses Stuart quoted, approvingly, a Catholic work, recent at that time, as follows: "Thirteen hundred years (until within three hundred years of the present) was baptism generally and ordinarily performed by the immersion of man under water; and only in extraordinary cases was sprinkling or affusion permitted. These later methods of baptism were called in question and even prohibited." Such testimony could be quoted indefinitely.

Fifth. The Greek Church, speaking the Greek language, rivaling the Roman Catholic Church in antiquity and numerical strength, and extending over some of the coldest regions of the world, has always practiced immersion alone as baptism, even immersing infants, as was done by others when infant baptism first began, about the middle of the third century.

Sixth. A person who has been immersed, if a proper subject, never becomes dissatisfied with his baptism. It is to him "the answer of a good conscience." It is never called in question by any church whatever. Immersion, like gold coin, passes everywhere as baptism.

This is not true of any other form in which the ordinance is administered. "Sprinkling and pouring have no claims on grounds philological, historical or theological, literal or figurative, to represent baptism." Baptists do not accept these as baptism, and, with them, it is no question of mere quantity of water, but of Christ's requirement and of our obedience. In view of these facts, Baptists do not consider anything Christian baptism except immersion in water, of a professed believer in the Lord Jesus Christ. And yet, in order to intercommunion, they must recognize sprinkling as baptism, and infant baptism as authorized by the Word of God. Of course, this cannot be done, and intercommunion is impossible with them.

Furthermore, while the several denominations, including the Baptists, may have *Christian* fellowship so far as they manifest the spirit of Christ, yet in the very nature of things there can be no *church* fellowship. Church fellowship means, at least, common church relation, and ought to mean much more, and is prerequisite to the Lord's Supper. It cannot exist with things as they now are, even where there is ardent and beautiful Christian fellowship and coöperation in Christian work.

Baptists do not exchange communion with Pedobaptists because of their views of baptism, but manifestly there is another and more radical reason. *There is a want on both sides of church fellowship.* The question so often asked, "Why do not Baptists commune with Christians of other denominations who have

been immersed?" finds a full answer in these principles. And, besides, not every immersed person is baptized. Every baptism is an immersion, but not every immersion is baptism. The Lord's Supper, as frequently said, is a church ordinance for church members, and serves as a token of church fellowship. Where there is no church fellowship, there can be no consistent intercommunion. If there be no fellowship in baptism, there can be no fellowship in the Lord's Supper.

And until Baptists are ready to abandon their peculiar views as to the nature of the churches of Christ, and surrender their views as to the form and subject and design of baptism, they cannot surrender their views of the Lord's Supper or take one step toward intercommunion with other denominations. Unless Baptists believe them baptized, they must decline giving or accepting invitations for associations at the Lord's Table. For, as has already been quoted from Dr. Hibbard, of the Methodists: "The concurrent voice of the Christian world would exclude an unbaptized person from fellowship in the visible church of Christ." And from Dr. Griffin, for the Presbyterians: "We ought not to commune with those who have not been baptized, and, of course, are not church members, even if we regard them as Christians." Our people are unwilling to put themselves at variance with "the concurrent voice of the Christian world," in a principle so manifestly accordant with sound reason and the plain teaching of the Word of God.

THE BAPTIST VIEW AS SEEN BY OTHERS.

Writers of high standing in other denominations have expressed themselves quite freely as to the Baptist view of the Lord's Supper. Some of these are presented herewith, in appreciation of their high words of commendation.

"The Apostolic Times" (Vol. VII., No. 23), in an editorial reproduced from the "Christian Quarterly," and speaking for the Disciples, said:

Baptists, however, do not allow anything to be baptism but the immersion of a believer; and in this the disciples are in perfect agreement with them; hence, neither of these churches can consistently advocate open communion.

"The Congregational Journal" editorially said:

Did we believe that only believers who have been immersed are baptized, and that only baptized persons have a right to the Lord's Table, we should believe and practice strict communion; and we should almost consider it an insult to be required to give it up without a change of views on the subject of baptism. . . We, as Pedobaptists, are close communionists, and we hope we shall never cease to be such. The only difference between us and our Baptist brethren respects the mode and subjects of baptism, the validity of Christian baptism. But we both agree in rejecting all unbaptized persons from the communion. The only legitimate subjects of controversy between us and the Baptists are the subjects and mode of baptism.

"The Interior," the Presbyterian organ in Chicago, said in a recent editorial:

The difference between our Baptist brethren and ourselves is an important difference. We agree with them, however, in saying unbaptized persons should not partake of the Lord's

Supper. Their views compel them to believe that we are not baptized, and shut them up to close communion. Close communion, in our judgment, is a more defensible position than open communion, which is justified on the ground that baptism is not a prerequisite to the partaking of the Supper. To chide Baptists with bigotry because they abide by the logical consequence of their system is absurd. We think that they are wrong in reference to the mode and subjects of baptism, and should not hesitate to take grounds against their interpretation; but we would not be silent about their interpretation, and then charge them with bigotry for a consistent adherence to their interpretation.

H. W. Beecher, in the "Christian Union," said:

A Pedobaptist who believes that baptism is a prerequisite to communion has no right to censure the Baptist churches for close communion. On this question there is a great deal of pulling out of motes by people whose own vision is not clear. . . . We have no disposition to join in the censure which is so freely bestowed upon Baptists for their principles and practice of restricted communion. Their course on this question, however mistaken, is certainly consistent, and we must yield them the respect due to all who adhere firmly to their conscientious convictions.

Dr. John Hall, Presbyterian, declared, concerning those who censure the Baptists for their restricted communion, as follows:

Whether their assailants act wisely or kindly in that matter, or not, is an open question. It is a course of doubtful catholicity to raise a popular cry against a most valuable body of people who honestly and consistently go through with what they deem an important principle. "Charity suffereth long, and is kind."

Robert Hall, of England, though a Baptist, was the leader of open communion in his country. He, however, denied the principle that baptism is a prerequisite to the Supper. But he held that, with this principle

admitted, close communion with Baptists was not only justifiable, but inevitable. In his works (Vol. II., pp. 212, 213), he says:

> Let it be admitted that baptism is under all circumstances a necessary condition of church fellowship, and it is impossible for Baptists to act otherwise. This practice . . . is the inevitable consequence of the opinion generally entertained respecting communion, conjoined with their peculiar views of the baptismal rite. The recollection of this may suffice to rebut the ridicule and silence the clamor of those who loudly condemn the Baptists for a proceeding which, were they but to change their opinion on the subject of baptism, their own principles would compel them to adopt. They both concur in a common principle, from which the practice deemed so offensive is the necessary result.

In his work, "What Christians Believe," published some years ago, Dr. Miles G. Bullock, pastor of the East Methodist Episcopal Church, Oswego, N. Y., says:

> "Now summarize a little. A Baptist maintains that only believers are to be baptized: hence, infant baptism is nonsense; baptism is baptism only by immersion; baptized believers only have any right to the Lord's Table.
>
> "How can they, therefore, consistently invite or allow me, having only been sprinkled, and that in infancy, to commune with them? Do they keep me away from the Lord's Table, or is it I who am responsible for this neglect of this sacrament, having refused to comply with the essential conditions of its reception?
>
> "Close communion, as it is generally termed, is the only logical and correct course for Baptist churches to pursue. If their premises are right, the conclusion is surely just as it should be."
>
> "Let us honor them for stern steadfastness in maintaining what they believe to be a Bible precept, rather than criticise and censure because they differ with us concerning the intent and mode of Christian baptism, and believe it to be an irrepealable condition of coming to the Lord's Supper."

These kind words are at once a credit to the several authors, and high approval of the Baptist position concerning the Lord's Supper. It is a testimony to the soundness of their principles and the consistency of their practice in its observance. While not wanting in appreciation of these goodly words, Baptists turn aside from human opinion and public favor, in matters of religious faith and practice, to the Word of God. The Scriptures are their one authority and their one rule of faith.

THE ONE STANDARD OF AUTHORITY.

All the principles of New Testament church order require that a church in observing the Lord's Supper restrict the service to its own members and those of like faith and practice—*within the bounds of church fellowship*. The contrary course, commonly called "open communion," violates all these principles, is full of inconsistency and incongruity, and tends to evil in many ways. In the great questions of church life, we are forced back to the Word of God, especially to the New Testament. As an issue between Christians of different names, this is no mere question of polemics. It is a plea with the followers of our one Lord for loyalty to the one standard of authority.

Christ prayed for the oneness of his people, but we may be very sure he was not praying for a union in which his own high ordinances should be set aside, or marred in their beauty and robbed of their lofty significance. The ordinances stand for him, and dis-

loyalty concerning them is disloyalty to him. Christ is a King with a kingdom; and his cause on earth is a kingdom having its expression through his churches, and having him as King, crowned even now and at the right hand of the Father.

We must back to the New Testament as our only and sufficient and supreme authority. Loyalty to Christ and loyalty to the New Testament are the same thing—as loyalty to the nation and the nation's flag, though something much higher. We can know absolutely nothing of him historically, and can have no word whatever from him, except through the New Testament, directly or indirectly. We must get back to the book, before we can get back to the Christ of the book—the Scriptures. They are they which testify of him, and "are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." Christ's own final word of conquest was his thrice repeated: "It is written." And the *written law* is our supreme guide concerning the ordinances as well as other momentous questions. We make no issue with our Lord, but gladly follow where he leads.

WHAT I SAID AND WHAT CHRIST SAID.

Under the title, "What I Said and What Christ Said," George McDonald gave the world the following strong and beautiful poem. It concerns our working where the Lord will have us work, and illustrates

the same great principle here contended for—the supremacy of our Lord's will and word. This may be emphasized a thousand ways, and ever with the same result. In keeping the law of the Lord there is great reward.

I said, "Let me walk in the field,"
  He said, "No, walk in the town";
I said, "There are no flowers there."
  He said, "No flowers, but a crown."

I said, "But the air is thick,
  And fogs are veiling the sun";
And He said, "But souls are sick,
  And souls in the dark undone."

I said, "But the skies are black,
  There is nothing but noise and din";
And He wept as He sent me back,—
  "There is more," He said. "There is sin."

I said, "I shall miss the light
  And friends will miss me, they say";
And He answered, "Choose to-night,
  If I am to miss you, or they."

I pleaded for time to be given,
  He said, "Is it hard to decide?
It will not seem hard in heaven
  To have followed the steps of your Guide."

I cast one look at the fields,
  And set my face to the town;
He said, "My child, do you yield,
  Will you give up the flowers for the crown?"

Then into His hand went mine,
  And into my heart came He,
And I walked in a light divine,
  The paths I had feared to see.

Whatever is our light and guide in one duty, is our light and guide in all the ways of life. The calling of

his voice, whatever be the issue, is along the highway to glory. The great principle is ever the same. Loyalty to the voice of the King is the word of universal conquest for us and him. And his voice for us is found in his *written word,* as that word may be read, and lodged in our hearts by the Holy Spirit.

A man needs to have a safe and supreme authority *outside himself,* the one court of his own highest appeal in the settlement of questions concerning the faith and the church and its ordinances and his own church relation and life. Christian consciousness is a glorious witness within its own sphere of Christian experience. But Christian consciousness itself needs an arbiter, and must be ever tested and ruled by the one Supreme standard, the unerring Word of the living God.

In the great Union Station at St. Louis there is a regulator, insignificant in size, but of easy access, almost in the very path of those who go that way. Literally crowds turn aside to test their timepieces, and the regulator does nothing except keep time and serve as a common standard for all. One day, while I stood there with my timepiece in hand, a man of mighty physique and in overalls came to my side and opened his watch. He was seen to place his finger on its second hand to stop its running. In answer to my inquiry why he did that, he said, "Oh, sir, I must have my watch right even to the second." He then explained that he was engineer on one of those great western passenger engines, and was about ready to

start his train, having in his hands the lives of men and women and children, and had just left his cab to test his watch.

Let this man be our teacher. It is all very well to talk of the conscience and the consciousness, but these must be brought to the regulator again and again, to see how they keep time with the word of God. Oh, reader, it is of infinite importance that we "have our watch right, even to the second." Great and mighty issues are at stake with us. The New Testament is our highest authority, and loyalty to the New Testament is our highest life. Here Christ speaks his saving word; here Christ gives us the pattern for his churches and commandment for his ordinances; here Christ sets before us an open door for lofty conduct, and a great mission in life; here Christ appeals to our love and loyalty, and opens the way to the crown and the coronation.

CHRIST DYING FOR OUR SINS.

CHAPTER VII.

THE MEMORIAL SIGNET SET IN RED.

THE Lord's Supper is the Memorial Signet of his death for sin. There is first the red of the wine, then the deeper red of the blood—the blood shed for the expiation of the sinner's sin. What to do with sin is almost the greatest question in God's moral government—if comparison can be made where all things are great. That problem was solved in the economy of grace, and the question had its practical and sufficient answer when John introduced Jesus of Nazareth in those simple and yet profound words: "Behold the Lamb of God, that taketh away the sin of the world."

That was God's own answer to his judgment against sin, and the gracious provision has never failed in its satisfaction for the double efficiency of saving from wrath and making clean in the cleansing of the blood. This is the wondrous message repeated over and over again in the Memorial Signet set in red.

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God,
Be saved to sin no more.

This is not fancy, but fact—a noble statement of glorious reality in the history of God's dealing with man, in his sinful and lost condition. Here we come to deal with the great fact and doctrine and efficacy of the atonement for sin, as set out in the Lord's Supper, in wonderful beauty and simplicity and pathos. Here in these emblems we can read the words written in red, crucifixion, substitution, propitiation, appropriation—mighty words, these, standing for great realities, profound beyond the furthermost reach of what man can think. For "as it is written, eye hath not seen, or ear heard, neither have entered into the heart of man, the things which God hath prepared for those who love him. But God hath revealed them unto us by his Spirit," and "commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."

IN THE CRIMSON OF THE CROSS.

The Scriptures are the interpretation for us, both of the Supper and of the things which the Supper stands for. The Savior has not told us, and we have no other means of knowing, why he chose the red fruit of the vine, in which to set the symbol of his death for sin. He left us two pictures which remain to this day. In baptism he used water as the element and immersion as the form, a vivid and beautiful picture of resurrection from the dead. In the Supper, he used bread and wine as the elements, with breaking and pouring out,

with eating and drinking as the form—a picture of his death for sin, and of his own new life in its life-giving power. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

His blood as shed on the cross was the purchase price of human redemption, and in him as the risen Christ, and in his new resurrection-life there is fullness of salvation. And the wonderful story is told with frequent repetition in the bread and wine. But for the meaning of this picture in the Lord's Supper, as we look upon it from time to time, we must turn to the Word of God. There is the picture, and back of the picture there is the wonderful original, and even back of the original there is the question of its deep significance. There is the Supper, and back of the Supper there is the cross, and back of the cross there is its "meaning and message" for the world. Take the following Scriptures as showing the picture, the original and its meaning all in one:

And the blood shall be for a token upon the houses where you are: and when I see the blood I will pass over you. And this day shall be unto you for a memorial (Ex. 12: 13, 14). . . . Christ our passover is sacrificed for us (1 Cor. 5: 7). . . . This is my body which is broken for you. . . . This cup is the new testament in my blood which is shed for you. . . . Shed for many for the remission of sin. . . . Ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot (1 Peter 1: 19). . . . These are they who have washed their robes and made them white in the blood of the Lamb (Rev. 7: 14). . . . Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isa. 1: 18).

The question, "What mean ye by this service?" has no answer and cannot have an answer outside the Word of God. The Scriptures are our only possible guide to interpret the Lord's Supper, and to give us the meaning of the things which that ordinance stands for in the Christian system. Possibly you have sometimes stood in an art gallery with guidebook in hand, before one of the great master pictures of the world, alternately your eyes on the guidebook and then on the picture. You first admire the work of the artist, then the several elements of the picture get into your soul with wonderful charm and power, and then the meaning of it all is unfolded to you and moves your soul with passions akin to those that live in the picture.

Something like this comes to us, as, with Bible in hand, we come before this great picture of the world's mightiest tragedy. And, without the guidebook, we cannot know the meaning of the Supper, or the meaning of the cross. It is impossible to say this with too much emphasis or to urge it too earnestly as our one standard of doctrine and practice. We do not sufficiently keep in mind how *absolutely dependent* we are on the Bible for an answer to the most momentous questions which concern us here and hereafter.

With the Bible closed or set aside, we know absolutely nothing, and cannot possibly know anything of the future life. There are, of course, the longings of the human heart after immortality, yet these longings, even in their loftiest aspiration and furthermost reach, have found no answer. But Christ has brought life

and immortality to light in the Gospel, as the satisfaction and joy for those who die in the Lord.

So, likewise, it is about many of the greatest and gravest questions—among them, the question of atonement for sin by the death of the Son of God on the cross, and man's redemption through faith in his blood. It is not an issue between the Bible and some other authority, but we are shut up to the Word of God; *it is the Bible or nothing.* The Bible and the Bible alone has the authoritative word—and indeed the only word, for the meaning of the cross in its necessity and far-reaching power to save men—to bring the sinner home to God, forgiven and justified and glorified in his presence for evermore.

MAN'S NEED AND GOD'S PROVISION.

This is the basal fact in the Lord's Supper—the ever-recurring need of man, and the ever-returning provision of God. It is true that man, unaided by the Word of God, knows his need and his sin in some degree, feels in his inmost being that his heart is not right and that his life has gone wrong. The sense of sin, of need and dependence upon some thing or some being outside himself, is perhaps the deepest sense of the human heart. In many, many ways he has given expression of this, and sought his relief at a thousand altars with their altar fires, but all in vain.

But even here, in this most elementary question, the Bible is necessary to interpret the man to himself. It is a light upon his condition, explains himself to him-

self, at least in part, and shows him the darkness of his own heart, and the exceeding sinfulness of sin. That cry of the Psalmist, "Oh, lead me to the rock that is higher than I," is the universal cry of the universal human heart. It is the cry for help, for deliverance, and a cry for some being outside and above himself. But that cry was never heard, is not heard now, except as God answers it with the wondrous things written in the blessed book. And his one answer to that cry, given before the book was written, and recorded there as the one answer for all succeeding ages, and as universal as the cry, is that wonderful word—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but might have everlasting life."

The Bible, in its wide range of history and doctrine, gives, everywhere, a painful picture of man's need, but, on the other hand, never fails to meet the condition, with God's ample provision. The following scriptures are sample utterances, and leave no question either as to man's desperate condition or the fullness and adequacy of God's provision:

The heart is deceitful above all things and desperately wicked. . . . There is none righteous, no, not one. . . . There is no fear of God before their eyes . . . for all have sinned and come short of the glory of God. . . . Dead in trespasses and sins. . . . Without Christ, having no hope, and without God in the world.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life. . . . He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the

name of the only begotten Son of God. . . . It pleased God by the foolishness of preaching to save them that believe. . . . Christ is all and in all. . . . In whom we have redemption through his blood, even the forgiveness of sin. . . . Who of God is made unto us wisdom, and righteous, and sanctification and redemption.

Man needed, and every man needs, spiritual life from spiritual death, needs remission of his sin and pardon from his guilt, needs cleansing from the defilement of sin, needs justifying, so as to be free and to appear no more as a sinner, needs to be taken back into God's favor and family, and made fit associate in the palace of the King, and to be kept in the power that avails unto the end.

All this is in the provision which God has made for man's need. This is the salvation of our God; and he is the God of our salvation. For "the blood of his Son, Jesus Christ, cleanseth us from all sin," and "we have an advocate with the Father, Jesus Christ, the righteous," and "all that believe are justified from all things from which they could not be justified by the law of Moses," nor from any device possible to man. But God has fully met it all in his provision, and his provision is in the death of his Son as of a Lamb slain from before the foundation of the world. And the signet of that death and of that provision, is set before us in the red wine and broken bread of the Memorial Supper.

IN THE DEATH OF HIS SON FOR SIN.

We speak now of the crucifixion of our Lord only as a fact, to give it recognition and emphasis among

other facts of human history; for example, like the tragic death of Julius Caesar, like the rise and fall of the Roman Empire, like the triumph of Wellington and the defeat of Napoleon, like the discovery of America and the founding of the Western republic. Incomparably above all these, and yet ranking with them as a real event among the things done by men, Jesus of Nazareth, a man approved of God, was yet executed by crucifixion, on a hill called Calvary, just outside the gates of the Holy City.

The Lord's Supper commemorates this fact of crucifixion—a signet of death, and of death by violence. This bread is my body *broken*—this cup is my blood *shed*. Broken and shed—these words are an echo from Calvary of his dying groans; they put before our eyes again his mangled form on the cross, with its bleeding wounds and the blood running freely down. And these words, so full of historic account, so full, too, of momentous significance, are repeated over and over again with every fresh observance of the ordinance. And by this signet set in red, his dying on Calvary is kept ever fresh in memory, and in this ordinance, as a living picture ever before the world, he is crucified afresh before our eyes.

The crucifixion of Jesus, as a fact, holds a central place in human history. All other events came converging to the cross, and radiated thence as a center. His incarnation in the virgin birth had gone before, and had its consummation in the cross; his resurrection came after, undoing the work of the cross as to

its physical aspect, but confirming its work as to its spiritual meaning and deeper significance.

The cross forthwith became the one consuming theme of the preachers' preaching, overshadowing the incarnation almost completely, and even the resurrection, in a measure. Those early preachers, who knew whereof they spake, and knew, for themselves, by experience, the conquering power of his resurrection, seemed set to have all men know that *Jesus died,* that he died on the cross—a death full of shame and ignominy, as viewed by the world, but full of renown, and even glory, as viewed by themselves. So the record abundantly shows:

> Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you as you yourselves know; him being delivered by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain.
>
> We preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God. . . . Declaring unto you the testimony of God, I determine not to know anything among you, save Jesus Christ and him crucified. . . . God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.

These words were spoken by Peter, who walked with our Lord to the end and saw him crucified, and by Paul, who while bent on his mission of persecution met the risen Lord, and experienced his saving power. The language is significant, and creates the presumption and even certainty that the crucifixion

was something infinitely more than an incident in the affairs of men. Jesus had previously declared: "And I, if I be lifted up will draw all men unto me: this spake he signifying by what death he should die," and also what attractive power the crucified Christ should have over the hearts of men. His word of prophecy came true, both as to the manner of his dying, and as to the wonderful power his death should have to move men, to draw men, to save and transform men.

THE MORAL POWER OF THE CROSS.

There is no doubt, there is not even room to question the *moral power* of the cross. We simply recognize this now as a fact without attempting an explanation. And yet, its moral power is manifestly consequent upon some deeper, extraordinary meaning, which it had and which gives it to this day a mighty force over the hearts of men. I recall two instances. In one case, where a house of worship was being repaired, we had placed in a window a picture of John baptizing the Savior in the Jordan. A workman, untrained and uncultivated, leaving his work for the moment, came and stood by my side as we looked on the picture. Neither spoke for some moments. Presently the workman turned, and with tenderness and even pathos, said: "No wonder John said he was not worthy to stoop down and unloose his shoes." That was a high tribute to the art of the artist, but surely it must have meant something for the subject of the picture.

The other case was different. He, too, was a man without schooling, and besides, an ungodly man. He was telling of his visit to an art gallery, and how he came, unexpectedly, upon a painting of the crucifixion of Jesus. "It almost convulsed me," he said; "I could not keep from weeping, and the tears ran down my face." There is nothing unusual about these two cases, but they illustrate what has taken place so often through the years as to be a common thing.

Truly, the cross has its *moral power;* but just as truly has also a significance and force and efficacy far, far beyond this. Its power to break or melt human hearts is not its efficacy for saving, nor is pathos in its presence to be mistaken for salvation. Its moral power is inadequate, and comes far short of that power by which one is crucified unto the world and the world is crucified unto him. For herein Christ is the Mighty to save, and saves "unto the uttermost all who come unto God through him." There is something deeper than dying on the cross, awful and tragic as that was.

MADE HIM A SIN-OFFERING FOR US.

The Lord's Supper stands for the fact of substitution—his substitution and death for the sinner. "This is my body broken *for you.* This is my blood shed *for you*—shed *for many* for the remission of sins." Christ's death was substitution, vicarious and voluntary. The meaning of the signet set in red, is his death, and the meaning of his death is his substitution as a sin offer-

ing for us. Back of the fact of his death as its explanation, is the further fact of his dying on account of the sin of others, as having taken their law-place and become their sin bearer. In no sense did he become himself a sinner, but he became the sinner's substitute, and, as Jesus Christ the righteous, died in the sinner's place and then became the believer's surety.

It is very important to have a right conception of the character of Jesus of Nazareth as the sinner's stitute, and, as Jesus Christ the righteous, died in the tween the human and the divine in his person. He was "born of a woman, and made under the law that he might redeem them that are under the law." As the Lamb of God he was "without spot or blemish." Though made a sin offering, he himself "knew no sin" in his own character and life. Though "tempted like as we are in all points, yet without sin," both in the eyes of God and of men, whether friend or foe. He died "the just for the unjust." The Scriptures everywhere recognize and assert this tremendous fact of substitution in God's plan for human redemption.

Christ died for our sins according to the Scriptures . . . was buried and rose again the third day according to the Scriptures . . . was delivered for our offenses and was raised again for our justification. . . . Christ also suffered for us . . . who his own self bare our sins in his own body on the tree. . . . Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. . . . Surely he hath borne our grief and carried our sorrows. . . . he was wounded for our transgression; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . Surely the Lord hath laid on him the iniquity of us all.

This is remarkable language, and states the fact and doctrine of substitution as plainly taught in God's Word. Without the Bible we can know nothing of it; but having the Bible, and finding it full of this great truth, we accept its word in the fullness of meaning. Christ died—died for sin—but not the sin of himself for he knew no sin—but for the sin of others—as the sinner's substitute, in every way adequate to bear away the sin of the world.

A SACRIFICE, VICARIOUS AND VOLUNTARY.

He died not only as Jesus of Nazareth, but as *the Christ*—the anointed of the Lord, the Lamb set apart as the passover Lamb and slain for the world's redemption. The three words—sacrificial, vicarious, voluntary—describe three essential elements in his death. The two words, vicarious and voluntary, like the words substitute and substitution, are not found in the Bible, but the ideas for which they stand, as historical facts and doctrines in the Christian system, abound in its pages—sometimes in direct statement, sometimes in symbols, sometimes in the simple movement of events, with never once a contrary voice. To leave them out the Scriptures must needs be rewritten and history rewrought. To eliminate them would leave the Bible mangled, knifed unto death. It would, indeed, be the removal of the very heart purpose of the Bible.

And these three things—sacrifice, vicarious and voluntary—are the very things told over and over again in the Lord's Memorial Supper, that Christ died as a

voluntary substitute for sinners, and, in his death, made sacrificial atonement for sin. The Supper is not a sacrifice in any sense or by any means, but is a wonderful symbol of the one great sacrifice for sin in the death of the Son of God.

A story is told of an incident in a Federal Cemetery. A man was found caring for a grave, with tenderness and emotion. To the several questions, Is your son buried here? Your brother? Any relation? The man answered, No. Then explained how, in a distant State, during the war, he came under the draft, had no money to purchase a substitute, with a large family dependent on him for support. A young man had volunteered as his substitute, went in his place, and had fallen in battle. And, finishing his story, with much emotion he stooped down and placed on the young man's grave a plain marker bearing the inscription: "He died for me."

Oh, something like this we find in the Holy Memorial—yes, *something,* but infinitely more. Let it be said, with all frankness and simple-hearted earnestness, that if Christ did not die for our sins and rise again from the dead for our justification, then we might as well—nay, even better, for it will relieve the delusion —do away with the two great ordinances, Baptism and the Supper; do away with the Scriptures; do away with all our hopes. But even then our sins, with their inner anguish and impending doom, will remain, and there will be no Gospel of pardon and deliverance to offer, with no balm in Gilead and no physician there.

But the facts of history and of redemption cannot be undone or altered, or their nature and efficacy contravened. The ordinances remain, the Bible remains, redemption remains, and our hopes remain.

I will sing of my Redeemer,
And his wondrous love to me;
On the cruel cross he suffered,
From the curse to set me free.

I will tell the wondrous story,
How my lost estate to save,
In his boundless love and mercy,
He the ransom freely gave.

Sing, oh, sing of my Redeemer,
With his blood he purchased me,
On the cross he sealed my pardon,
Paid the debt and set me free.

"In due time Christ died for the ungodly. Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

WORKING OUT HIS PLAN AND PURPOSE.

The cross was not an accident in human history; the crucifixion was not an unforeseen end of our Savior's life. It was the working out of God's plan and purpose in Christ Jesus. True, Christ was under the terrible necessity of dying, but it was a *self-imposed* necessity of his own choosing. Speaking absolutely, there was no need on God's part for giving his Son or for saving man, or on Christ's part for dying. Man,

in his sin and sinning and sinfulness, had forfeited all. But when God undertook man's redemption, then some things became necessary and Christ met these necessities in his own voluntary sacrifice for sin. In saving man, there must be atonement for sin; and Christ's dying was necessary for such atonement.

Having taken the sinner's law-place, he came to the cross to meet the sinner's condemnation, to pay the penalty of the sinner's guilt, to offer his death in voluntary substitution for the sinner's death—suffering unto death, the just for the unjust, that he might bring us to God. Hence his own great question, in part explaining and in a sense justifying his dying on the cross: "Ought not Christ to have suffered these things, and to enter into his glory?" Having undertaken the high task of redemption, it was his choice and purpose and plan to finish the work; and having finished, it was his of right and joyous consummation to return to the glory which he had with the Father before the world began.

It is true, also, that men put him to death; with violent hands and more violent hearts, and in the full exercise of their own supreme choice, they crucified him. Men willed it, and it was done. The will of man was at high tide that day. Unbridled, unrestrained, in the fullness of responsibility and the consummation of his own guilt, man brought the Son of God to death. In their wild cry, "Away with him, away with *him*, crucify him," they made disposition of Christ Jesus, the Savior of the world.

And yet, mark it, he committed himself to men, committed himself to their violence, and to the death that would surely follow. And but for that self-committal, that *voluntary self-surrender,* they could have done nothing. That is the meaning of his sublime and startling announcement to the high priest: "Hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven." And that other word to the astonished governor of the province, who had him on trial: "Thou couldest have no power at all against me, except it were given thee from above; therefore, he that delivered me unto thee hath the greater sin." And still, that other and even more lofty word, spoken to his disciple in the hour of his arrest: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" But how then shall the Scriptures be fulfilled, *that thus it must be?* In spite of men doing their work, things were moving on a well-laid plan and toward ultimate triumph of his purpose to save. What visions his words opened to us! The angels were marshaled to do his bidding. By his silence the armies of heaven await in abeyance; and, by his silence, too, the wickedness of men works out the purposes of God, bringing guilt to themselves and redemption to the world.

CHRIST THE PROPITIATION FOR OUR SINS.

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins . . . that he might be just, and the justi-

fier of him which believeth in Jesus. . . . We have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. . . . Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins."

These Scriptures show the tremendous fact, that Christ's dying on the cross, in its purpose and merit and efficacy, reached within the heavens and had a bearing Godward as well as manward. The words atonement, reconciliation and propitiation, mean, practically, the same thing, and emphasize Christ's death in its *effect with God,* when presented in man's behalf. His death was not only vicarious and voluntary, but also a *sacrifice for sin.* No view of his death is complete that does not give distinctness and emphasis to its sacrificial character. Christ himself was the world's sin-bearer, and in his death as a sin-offering, made atonement for sin—a sacrificial offering to satisfy the law's demand against man on account of his sin.

The Lord's Supper recognizes this atonement for sin as a fact, and testifies to the great transaction in the holiest place of all, wherein God, in view of the cross, pardons, justifies, and even adopts into his family those who believe in Jesus. One word in the ordinance tells the wonderful story, puts aside the veil and gives us a vision within and beyond. That one word is *remission*—the remission of sin. "This is my blood shed for many for the remission of sins." This remission of sins is something which God alone can do; something which is done for man as the sinner; something in which God disposes of man's sin and

holds it against him no more forever; a remission of man's sin on God's part because of the shedding of that blood which is symbolized in the Memorial Signet Set in Red. It is manifest that the death of Christ, in the fullness of its meaning, has a twofold aspect—the one manward and the other Godward. It is not easy always to distinguish between these, though we may separate them in thought for emphasis. Looking manward, it is Christ crucified, suffering the just for the unjust that he might bring us to God; looking Godward, it is Christ crucified as the Lamb of God, made a sin offering for us that we might be made the righteousness of God in him. As viewed by man, his death is foolishness and a stumbling-block; but as viewed from the heavenly side and in those who are saved, the wisdom of God and the power of God. With man, the cross of Christ, in its effects, means expiation, but with God it means propitiation. Looking Godward, we magnify its atoning merit; looking manward, we rejoice in its cleansing power. Herein is remission and redemption.

THE ATONEMENT THROUGH HIS BLOOD.

Christ holds the threefold office of Prophet, Priest, and King. As our Great High Priest, he must have "somewhat to offer." That "somewhat" he himself provided in dying on Calvary, and now he is both Priest and offering; and ministers before the altar with his own bleeding sacrifice. There in the great realities, he says the same thing which he says here in

the figure and symbol: "This is my body broken. This is my blood shed for the remission of sins." This, the Word of God makes clear beyond all peradventure and with great force:

> But Christ being come a high priest . . . is not entered into the holy place made with hands which is the figure of the true, but into heaven itself, now to appear in the presence of God for us . . . to put away sin by the sacrifice of himself . . . and for this cause he is the mediator that by means of death for the redemption of the transgressions. . . . By his own blood he entered in once into the holy place, having obtained eternal redemption for us; . . . much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience; . . . for it pleased the Father that in him should all fullness dwell; and making peace through the blood of his cross, by him to reconcile all things unto himself; by him, whether they be things in earth or things in heaven.

"So Christ was once offered to bear the sins of many. . . . In whom we have redemption through his blood, even the forgiveness of sin." Christ "entered the Holy place"—presented his blood as the blood of atonement for sin—"*obtained* eternal redemption for us"—and henceforth became Redeemer and Savior for all who believe in him. And his blood has cleansing power with man and secures forgiveness with God. This is the whole transaction in man's redemption, as it took place between God and Christ in man's behalf. It is wonderful and profound beyond human devising or even comprehension. But yet is a fact made known in the Gospel, very efficacious in saving power, and brings joy unspeakable and full of glory.

NECESSARY FOR ONE, SUFFICIENT FOR ALL.

There is no salvation for man, even one man, except through the atonement of Christ; no forgiveness with God, and no cleansing from sin, except through the blood which was shed on the cross. Herein is fullness of salvation, but apart from this utter despair. Think of a Bible with no record of blood; think of a high priest without blood to offer; think of an atonement with no blood for propitiation toward God or expiation for man; think of coming to the mercy seat with no sin-offering in blood—only to meet these terrible words: "Without the shedding of blood there is no remission." There is absolutely no hope for the world except in the fountain open in the house of David for sin and uncleanness. But therein is fullness of remission and cleansing.

The question of limited or unlimited atonement held high place in the discussions of former years—possibly not so much so now, but in all the schools of conflicting thought no one has ever put a limit on either the merit or the *sufficiency of Christ's work*. His atonement is universal, at least in its sufficiency—sufficient for the whole world, should the whole world respond to his call and turn unto him for life. For in him there is life and life abundantly.

Through his blood of atonement as the propitiation for our sins, God was reconciled, and is now in Christ reconciling the world unto himself. Hence, the Gospel is the ministry of reconciliation—heaven's answer to

the plea which the cross makes in man's behalf. Hence, too, the wicked may forsake his way *and should,* and the unrighteous man his thoughts, "and return unto the Lord who will have mercy upon him, and to our God who will abundantly pardon." And hence, again, when we were enemies, we were reconciled to God by the death of his Son, and much more being reconciled we shall be saved by his life. "And not only so, but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement."

AVAILABLE THROUGH FAITH IN HIS BLOOD.

In the presence of these august and overpowering realities of redemption, no attempt has been made to explain either God's method or what took place in heaven when Christ died on the cross. Nothing has been written in the interest of any *theory* of the atonement. To be very frank, I care little for the *theory* so far as it relates to God, whether the theory of creation or of the inspiration of the Scriptures or of the atonement. There is no need to theorize concerning God and what he does, whether in nature or providence or grace.

The great *facts* are sufficient and worthy of acceptation: (1) that God is back of the universe as its Creator; and (2) back of the Bible as its author speaking through men; and (3) back of the atonement as having devised and executed and made effective the redemptive scheme. And to this end God sent his Son

into the world to save the world through the shedding of blood. The mind and heart can well be at rest in leaving with him the how and the why of his plan and of his doing. Wonders there are, indeed, and far beyond the comprehension of the human mind, but even in these wonders we may stand with unbroken and unclouded faith in God, amazed most of all at his love to usward in Christ Jesus our Lord.

Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died
For man, the creature's sin.

Thus might I hide my blushing face,
While his dear cross appears;
Dissolve my heart in thankfulness,
And melt mine eyes to tears.

And the wonders of redemption go on to completion, for God who hath begun a good work in us, will perform it unto the day of Jesus Christ. "For whom he did foreknow he did also predestinate to be conformed to the image of his Son; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." This is the crowning wonder and work of grace, but is grounded in the facts of redemption.

In the discussion of Christ's work as symbolized in the Memorial Supper, we have thus far considered: (1) the fact of his death on the cross; (2) the fact of his voluntary substitution in dying for our sins; (3) the fact of propitiation with God in obtaining

eternal redemption through atonement in his blood. We come, now, to the fourth great fact in this series, also symbolized in the Supper, viz., the appropriation and partaking on man's part of Christ's atonement through faith in him.

This may be called, for convenience, the human side of the redemptive work—what man will do with it and how it may become his in its fullness and richness. "The well is deep, and nothing to draw with," thought the woman of Samaria, and so it is here as to the deepness, and yet Christ and his redemption and high righteousness and all the fullness of salvation are available *through faith in his blood.*

This faith, which procures so much, is a personal faith in a personal Savior, an individual act of individual appropriation of Christ with his redemption and atonement. This faith receives Christ for all he is, and has, and has done, and is the personal commitment of one's self in his sins and helplessness. This faith as a personal trust in Jesus Christ as Savior and Lord, presupposes, of course, conviction for sin, repentance toward God, and the work of the Holy Spirit. This faith puts the believer in union with Christ, makes him share in Christ's death and righteousness, secures his pardon and justification, and brings him into the very family of God, as God's child through faith in Jesus Christ.

I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day. . . . He that believeth on the Son hath everlast-

ing life. . . . He that believeth that Jesus is the Christ is born of God. . . . Therefore being justified by faith we have peace with God through our Lord Jesus Christ. . . Behold what manner of love the Father hath bestowed on us that we should be called the sons of God.

Hence, the Apostle's great statement of his experience of grace: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." These words show us the fact, the doctrine and the experience of atonement all in one, and through faith in the crucified Christ.

All this has a strong and beautiful symbol in the Lord's Supper, as seen in partaking of the elements. It is not enough to have the emblems, or to have them broken and poured out, or to be witnesses in their presence. The bread must be eaten and the wine must be drunk by each one for himself in token of his personal relation to Christ. In baptism, the companion ordinance, water is the essential element, and immersion the essential form—essential to complete the figure of burial and resurrection. In the Lord's Supper, bread and wine are the essential emblems, while eating and drinking are the essential form—essential to complete the symbol of (1) union with Christ; (2) life in Christ; (3) support by Christ; (4) dependence on Christ, as we see also illustrated with the vine and its branches, and with the human body and its life in eating and drinking.

Almost, perhaps altogether, the boldest figure of

speech ever used by our Lord, is found in the simple but strong words concerning himself:

> Verily, verily, I say unto you: Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him.

This language does not refer to the Lord's Supper, *but is itself a figure of speech,* and teaches, in figure, precisely the same great lesson as is taught in the Supper, viz., that we must have Christ and his blood and life in him. Here, however, our Lord teaches in a figure of word, while in the Supper he uses the emblems of bread and wine with the symbol of eating and drinking as the form of its setting. In both cases, the lessons are the same, viz., Christ is to the spiritual life all that eating and drinking are to the physical life, and there is fullness of salvation through faith's appropriation of him in his work of atonement; but apart from him there is no life or salvation.

LIFE IN CHRIST, LIFE FOR CHRIST.

He is our life, and we live in him; have redemption and remission in him; have righteousness and sanctification in him, even the righteousness of God which is by faith; he is our all in all, and we are complete in him. He holds the place of command in our heart-life for love and loyalty, and in all outer life for obedience

and service. This is due him as Savior and Redeemer and King and Lord.

A man once, convicted of crime, was imprisoned for life. After his serving for years in prison, as the story goes, during which time his devoted attorney never despaired of his innocence or ceased efforts in his behalf, and succeeded in finding new evidence and secured the prisoner's deliverance. When they met out in the free, open air, the prisoner, with an earnest grasp of the hand, and with tears running on the face, said: "If you ever want a man to die for you, send for me." What shall the believer say in his deliverance, to his Savior and Lord, for all that has been done in his behalf? There is no call to die for Christ—at least in our place and time. But there is a call for that other, and possibly more trying thing, viz., *to live for Christ.* Never was a life for Christ worth more than now. This is the supreme call of the day—*loyalty in life,* loyalty in the things which Christ commanded and in the service which his cause requires.

He died for us on the cross, and now lives for us and intercedes in our behalf in the presence of the Father; and his blood and his word avail. We may live for him among men, intercede for his rightful reign in the hearts of men and for the furtherance of his kingdom. While he pleads for us with the Father, we plead for him with men. Whether he pleads in heaven at the mercy seat between the cherubim, or we plead on earth, the one theme and the one plea is his atoning blood, shed for many for the remission of sins,

as shown in the symbol of the Memorial Signet Set in Red. This is a personal matter with each one, whether he comes to the cross or to this service to celebrate his Lord's death. Each one believing for himself finds remission of sin in the shedding of blood and this becomes his personal salvation and hope and joy.

My hope is built on nothing less,
Than Jesus' blood and righteousness,
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

His oath, his covenant, his blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

On Christ, the solid Rock, I stand
All other ground is sinking sand.

CHAPTER VIII.

THE SEARCH LIGHT TURNED WITHIN.

Matt. 26: 21, 22, 25: "As they did eat, Jesus said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began everyone of them to say unto him, Lord, is it I? . . . And Judas which betrayed him, answered and said, Master, is it I?"

Cor. 11: 27, 28, 29: "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup . . . discerning the Lord's body."

TWO thousand years ago, nearly, this Memorial Supper was appointed, and is here, today, for observance in the churches of Christ. If dated according to ordinary chronology, this Memorial might bear the superscription, Anno Domini Thirty-three, in celebration of our Lord's suffering and death. And yet, with its every recurrence in the churches, it is as fresh as a new morning in June, when the sunlight glitters on the dew, and the air is full of the perfume of flowers and the music of birds.

Both ordinances—Baptism and the Supper—have their continuity back to their institution. They have had their succession through the centuries, not in the sense of Apostolic Succession falsely so called, nor in any sacerdotal sense, whatever, as connecting back

from one people to another, or from one administration to another; but they simply continued as the ordinances of Christ from one year to another, and from one century to another, through nearly two thousand years from the first until now.

The corruption of these ordinances has been, at times, almost beyond description—sometimes in their form, sometimes in their design or purpose, sometimes in their administration, sometimes so as to leave them hardly recognized at all as the noble and beautiful ordinances which the Lord gave to his churches as monument and memorial. But notwithstanding all the perversion and corruption through the centuries, they still abide, and we have them here to-day, as when they first came from the hand of our Lord and found their place in his life and then in his churches.

Baptism goes back to Pentecost, to the commission, to the Jordan where John baptized our Savior in the river; the Lord's Supper goes back to Corinth, to the days immediately succeeding Pentecost, to the commission as one of the things commanded by our Lord, to the upper room on the night of his betrayal and preceding the day of his death on the cross. Our highest ambition, and the noblest service we can give in these great ceremonies, is to have and hold them just as they were at the first, in form, and purpose, and spirit. They cannot be altered in themselves, and any departure from the original is a departure from the pattern given us, and will surely mar their beauty. In their

very nature they call for serious thoughtfulness in their every observance.

NOT TOO MUCH SELF-INTROSPECTION.

There is need, and wide scope, too, for self-examination when serving in these ceremonies of the Lord's house. "Let a man examine himself," is an injunction as needful now as when Paul first wrote to the members of the church at Corinth. And a wholesome examination of one's self, done with thoroughness and honesty, is fitting and needful and helpful. A very excellent young woman, a devout Christian and church member, speaking of this book, while it was being written, said she would skip this chapter. But, she was asked, Is that wise? "Oh," she said, "that will hit me, and I am afraid of myself."

That may be the very reason why one should look within his own heart, and put himself under the search light of God's Word, and under the inspection of questions asked by himself. Often, the best people are most afraid of themselves, while others, most in danger, are not disturbed and have little or no misgiving about themselves.

The anxious question, "Lord, is it I?" which was passed among the disciples, was asked not at the Supper, but at the preceding Passover meal. Yet, it is a fitting question for disciples as church members, and as to their personal relation to Christ, and as to the place they honestly give him in their heart and life. Frequently people, and sometimes the very best of

people, are given to a morbid introspection. They find nothing good in themselves, conclude themselves altogether "unworthy," and consequently are much disturbed about their condition. Such introspection is not healthy, and should be avoided, for people of this kind, generally speaking, have least need for concern as to their inner spiritual state. What these people need is to get out of themselves and away from themselves. Their cure is a look to the hills whence cometh strength and help and righteousness. Thence, and thence only, can one be "good enough."

Self-examination for the Lord's Supper should always be under the test of God's Word, as the one supreme standard, and should be along the lines of the prerequisites in which this holy ordinance is guarded. What these prerequisites are, has already been pointed out in the chapter on The Memorial and Its Restriction. They suggest for personal consideration and personal settlement, the questions: Am I trusting in Christ as the Savior of my soul and the Lord of my heart and life? Do I desire to obey him and honor him in this Memorial Supper? Have I obeyed him and honored him in his other great commandment—have I been baptized as he commanded and as he set me the high example? Am I a member of his church, holding his truth as he gave it and living a life becoming such high and holy relation? Then from these questions, to those questions concerning sentiment of heart and conduct in life, and of discerning the Lord's body and death.

With God's Word as guide, and with a purpose of honest inquiry, one cannot miss, very far, the right settlement of these great questions. And this is much better than pining for, or even having "a good feeling," or a self-satisfied condition. Self-examination is not productive, or even conducive, to satisfaction with one's self, as to what he is by virtue of himself. It is always safest to press the questions of God's Word and make everything else bend to that.

THE FEARFUL CONDITIONS AT CORINTH.

The Bible is faithful in its records, and unsparing in giving account of even its favorites and heroes. Many of the churches of the New Testament period fall far short of what a church of Jesus Christ should be—some in one thing, some in another. The "church of God at Corinth" seems to have been unfortunate in many things, and chief among them is the terrible perversion of the Lord's Supper; so much so, indeed, that the apostle told them plainly, almost in startling language, that they had made void this holy ordinance of their Lord.

Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils. . . . If any man seem to be contentious, we have no such custom, neither the churches of God. . . . When ye come together in the church, I hear that there be divisions among you; and I partly believe it. . . . When ye come together, therefore, into one place, this is not to eat the Lord's Supper. . . . Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be

guilty of the body and of the blood of the Lord. . . . He that eateth and drinketh, unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body.

This Scripture reveals a fearful condition among the Corinthian disciples, and is at once a severe arraignment, and rebuke, and warning. The language lacks the music, and the subdued, joyous song of the heart, which belongs to the celebration of this holy Memorial. The strength and pungency of the words are in the power of contrast. The most distant extremes are here set one over against the other; the cup of the Lord—the cup of devils; the Table of the Lord—the table of devils. These are the contrasts which confront us, and which show the alarming possibility of utter degradation for the great ordinances of the Lord's house.

SUCH CONDITIONS NOT LIKELY NOW.

These conditions were peculiar to Corinth, and these heart-searching words of admonition and rebuke and warning, were for the church in that ancient city. The conditions can hardly be repeated in our time, for that church had been gathered from those worshiping and sacrificing to idols, and who, in many cases, had been grossly immoral in the very customs and life of those Grecian people.

It was an effort through the Gospel to establish a new custom, with the churches of God as the center of its life and power. And the effort was succeeding in remarkable way, considering the circumstances. For

it is well to remember, as a light in the darkness, that the apostle, in this same letter, not only wrote this same church many glorious things in the way of doctrine, but also related to them how he had received this ordinance of the Lord and gave them this noble utterance concerning the lofty meaning of the Supper itself:

> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread.

While the conditions of Corinth will not likely be repeated in our day, yet that church and its members in their dealing with the ordinance, will ever remain at once a warning and a source of encouragement—a warning as it shows the danger of departure from the simplicity of the ordinances, an encouragement in showing what grace may do in such conditions, and the outlook for the Gospel even when dealing with the worst and lowest.

Certain great principles appear here which hold for all times. We do well to take these for our guidance. Either of the ordinances—Baptism or the Lord's Supper—may be so vitiated by conditions, that you no longer have the ordinance, though you may have its name or its semblance in form or its elements. The vitiating condition may be either in the absence of requirements, or in the presence of things not commanded. Calling a ceremony baptism does not make

it the baptism commanded by Christ; calling a service the Lord's Supper does not make it the Lord's Supper. There may be even a coming together in the church to the Lord's Supper, *but in such a way,* that it is not to eat the Lord's Supper at all. The *manner* of its observance, the *method* of its observance, *the purpose* of its observance, *the spirit* of its observance, with due regard for its prerequisites—all these things are in the question which confronts us here. These principles are with us to-day in our churches, and give great emphasis to the need of being thoughtful and careful when we come to the Lord's Supper, whether as a church or as individual members.

EATING AND DRINKING UNWORTHILY.

That word, *unworthily,* is the cause of much disturbance to many who are of tender conscience and devout heart. They look within, find nothing good in their own sight, and fear to come to the Lord's Supper lest they "eat and drink unworthily," and bring themselves under condemnation. This concern and dread often afflict our best people—those who have least reason for such concern, and cause them to misjudge themselves, and to *wrongfully abstain* from the Lord's Supper, with its privilege and blessing and responsibility.

They miss the meaning of the word *unworthily,* and so miss the point in the apostle's warning. He was speaking, in this instance, not of their inner spiritual condition, but of their outer action in *manner and pur-*

pose in the holy service. He was warning them not so much against unworthiness of self, as of acting unworthily as to their manner and intention.

Unworthily as a word, is an adverb, qualifying and describing, not condition, but action; not character, but conduct; not the person himself, but his method and his way of doing. This, of course, is of much importance, but need not disturb those who are coming to the Lord's Supper in the way and purpose the Lord himself has prescribed. There must be discernment in these emblems of the Lord's body—discernment between this holy service of symbolism and the social meal, and the idolatrous service to which they had been accustomed, and the usual family meal, and indeed every other service,—then they would not be guilty of the body and blood of the Lord, and would not eat and drink unworthily. This is plain, and opens the way for those whose hearts are right and who desire to honor the Lord Jesus in following his example and his requirements.

PERSONAL RESPONSIBILITY AND OBLIGATION.

Paul's word, "Let a man examine himself," was addressed to *church members,* and applies now to church members, and emphasizes their individual responsibility and obligation for the Lord's Supper and its rightful observance. When one turns aside from the ordinance or fails to attend its holy observance, whether through sheer neglect or from a sense of unworthiness, he is doing violence to sacred obligations and is re-

sponsible for his own course and for the conduct of the service.

As a matter of fact, one may be in the dilemma of coming to the Supper feeling unworthy, or going away from it in neglect of his high duty. By all means, let him choose the first, and come in the fear of God. If really he is not in spiritual condition, then let him seek the Lord afresh and let him come as the Lord commands. But do not add sin to sin, and condemnation to condemnation in neglecting this high ordinance of the Lord's house, and then plead unfitness and unworthiness. In that fearful sifting under the Master's eye at the Passover meal, while each one of the twelve asked, "Is it I?" only Judas went away, while the other eleven remained. Is there any suggested parallel between that pathetic scene and what often takes place in the churches, when many church members leave while the church itself remains to observe the Supper? Eating and drinking *unworthily,* is not the only danger; one must meet his personal responsibility and obligation to his Lord, and cannot escape the danger by simply staying away. This is really a solemn and serious phase of Christian conduct and church life. Partaking when you should not, can hardly be worse than abandonment or even absence, either wilfully or through neglect.

THE ORDINANCE OF EXACTING CHARACTER.

It is a very serious dilemma that confronts the followers of Christ, and the high character of the ordi-

nance requires heart self-examination and a faithful turning of the search light within. It requires also a thoughtful manner, and faithful regard as to the one sole purpose to commemorate the death of the Lord Jesus for the sins of the world.

As we look back through the pages over which this discussion has come, how great and lofty this ordinance appears in our eyes! It is a communing with the Lord. It is the Holy of holies in the Christian system, and the symbol of atonement for sin by our one great High Priest in the heavenly place. In such presence and in such service one may well be abashed, and feel out afresh in his heart for the Lord's favor and smile. There is every reason against neglect or careless manner or wrong purpose; and every reason, also, for diligent concern, for self-examination, for devout, joyous worship as we come here to celebrate our Lord's suffering for us and our life through his blood—eating of the bread and drinking of the cup, discerning the Lord's body and in memory of him.

CONSIDERING CHRIST AND NOT OURSELVES.

This is the turning place, and the point of emphasis in the whole issue. One must not allow himself drawn away from Christ, by expending too much thought on either himself or on others. Here it must be as always—one look at self, with many, many looks at the Crucified One. It is his memorial, and not ours. The question is not so much whether we are worthy; but is he worthy and deserving to be honored in this

high service, which was chosen by him, and set aside by his command, and for his honor and glory? This is the supreme issue with us, and should settle all other questions. With Christ supreme in our mind and heart, in our service and devotion, we can hardly fail either in our manner or in our conception, of the lofty purpose of this great memorial rite.

On the other hand, the ordinances are often obscure and beclouded by too much thought on one's self or on others, or on our relation to others, or as to how much the ordinances will give to us or do for us. This is especially true, frequently true in a painful sense, concerning the Memorial Supper. It is set for the glory of God in Jesus Christ, and yet all the while men are thinking of themselves and of others, and of what advantage can be had, and whether they are worthy, and whether they can "commune with" mother or father or some other kinsman. And often, in considering others, we give Christ only a second place in our thoughts, and in this way dishonor him and miss the meaning of his ordinance. Let the heart be fixed on him, not on ourselves nor on others. If our kindred are with us at the Lord's Table, they and we are there on the same basis and for the same high purpose.

SENTIMENTS BECOMING THE MEMORIAL.

In observing this ordinance in a church of Jesus Christ, some things are becoming, others are out of place. This is plainly manifest in what appears in the condition at Corinth, as well as in what occurred

among the disciples in the upper room on that memorable night. For this extraordinary service we should cultivate extraordinary sentiment, and everything should be in keeping with its lofty meaning and purpose. Otherwise, we condemn ourselves and do dishonor to our Lord and Savior.

For such service there should be the sentiment of obedience and loyalty; the sentiment of love and worship; the sentiment of self-surrender to him in his service and in devotion to his cause; the sentiment of fellowship with God and his Son Jesus Christ our Lord, and out of this there should be the fellowship with others in Christian experience and church relation. These sentiments should not be separated even for distinction and emphasis. They beautifully blend in making the Christian character and life. They find their center and their impulse in God through the Lord Jesus Christ.

These sentiments, so rich in themselves, partaking so much of the heavenly, take us away from ourselves, and "fix our eyes upon Jesus," who is all and in all. They take us away, also, from all others, except as we remember our oneness with them in the experience of grace and in our church relation. This is the basis of that Christian fellowship and church fellowship which come from that higher and more blessed fellowship with God in Jesus Christ.

THE PASTOR AND ITS CELEBRATION.

Here the pastor officiates—not necessarily, perhaps, certainly not as a priest, at all or in any sense. He

passes out the elements to the church members by the deacons—not necessarily by them, but by them as the chosen of the church for the noble and lofty service. The pastor and deacons are the only officials in the church of Jesus Christ, and it is fitting that they should lead the church when they come to administer in this exceptional ceremony. The ordinance magnifies their office, while they, in turn, should give character and dignity to the ordinance.

This is the pastor's great moment, and he should guard it with zealous and even jealous care. Sermons on the ordinance, either in explanation or defense, might well be left for other occasions. A briefer service with the church when the holy day comes, with preparation going before, would seem more helpful and would put special emphasis upon the one great thing in contemplation. The service is preëminently worthy of all the thought and care which a pastor can give. Here, he and his people, in their church relation and life, come face to face with these great symbols of our Lord's work of human redemption. Surely, this celebration deserves for its better observance, an occasion and meeting all for itself, without being encumbered by other things.

The first time I ministered as pastor in the holy Supper is very fresh in memory. It stirred the soul with profoundest emotion and awakened all the deepest feelings of the heart. And even to this day, when I come before the table with the sacred emblems covered with white linen, the heart is moved as by no

other sight in all the world. Surely the Lord's Supper, as an ordinance of his house, can never grow old, and surely, too, no pastor can come into its ministration untouched or even unmoved. For him it is one of the highest, most sacred and most precious occasions in all his life.

THE CHURCH IN EXALTED SERVICE.

Suffer the statement once more, and with all the emphasis coming up out of the preceding pages, that the Lord's Supper is a church ordinance, and in a preëminent sense its observance is a church service for church members. And its ministration is in every sense a service of distinction and belongs alone to the churches of Jesus Christ.

For example, take the Southern Baptist Theological Seminary or the Southern Baptist Convention; one is a great institution of theological learning and pastoral instruction, composed of a noble faculty, and attended by young men called of God and in training for the glorious work of preaching the Gospel of his grace. The other is a great missionary body, having at its session in 1907 over fourteen hundred members from Baptist churches, preachers and laymen; but neither the Seminary nor the Convention would consider, for a moment, a proposition to observe the Lord's Supper. Indeed, such a thing would never be thought of in connection with either of them.

The ordinance is essential to the organic completeness of a church of Jesus Christ, and its celebration

is the unique and exalted privilege of the church, as a body, in the aggregate of its members. For, being many members, they are yet one body, and partakers of the one bread. While preserving the individuality of the members and their personal responsibility, yet the church here communes with her Lord, and celebrates his death and the shedding of his blood for redemption and remission.

No other service is quite equal to this. Here we meet our Lord as we have met him before. Here we have a new sense of his suffering, and a new vision of his glory. Neither ourselves nor yet others, but Christ is all and in all.

O the bitter pain and sorrow
That a time could ever be,
When I proudly said to Jesus,
"All of self, and none of thee."

Yet he found me; I beheld him
Bleeding on th' accursed tree;
And my wistful heart said faintly,
"Some of self, and some of thee."

Day by day his tender mercy
Healing, helping, full and free,
Brought me lower, while I whispered,
"Less of self, and more of thee."

Higher than the highest heaven,
Deeper than the deepest sea,
Lord, thy love at last has conquered,
"*None* of self, and *all* of thee."

CHRIST RISEN FROM THE DEAD.

CHAPTER IX.

IN MEMORY OF CHRIST HIMSELF.

1 Cor. 11: 24, 25: "Take, eat; this is my body, which is broken for you; this do in remembrance of me. . . . This cup is the New Testament in my blood; this do ye, as oft as ye do it, in remembrance of me."

HITHERTO, in this discussion, we have been engaged, mostly, with doctrines—the doctrines of the Lord's Supper, as beautifully symbolized in its emblems and service. But now we turn to consider this great memorial ceremony in its relation to a person—the one incomparable and unchangeable *Person* of all the ages. The most significant and powerful word in connection with the Lord's Supper repeated over and over again, with its every observance throughout the centuries, is the personal pronoun *me*. For its author was the Divine Person, even more manifest to-day than at first, who was back of the ceremony, who then handled the bread and wine, and who commanded its observance. With him in that crucial moment it was, *my* body, *my* blood, in remembrance of *me*.

GIVING HONOR AND GLORY TO HIM.

This thought of a person, *of the one Person,* has not been lost sight of in all the discussion which has

gone before. It underlies and pervades all that has been written from the opening sentence until now. And yet it deserves and requires the emphasis of distinct and special consideration. Indeed, the whole thing is but show and sham, *except for him,* his word, his purpose, his presence. He put his very self into this ceremony, as at the first he bare our sins in his own body on the tree, suffering and dying the just for the unjust that he might bring us to God, and that we might be made the righteousness of God in him. The symbols were powerful because of the reality, and the reality was powerful because of the Person. It is the glad, joyous recognition and coronation of a Person—not of a ceremony, not of a doctrine, not of a system, but of a glorious Person who is all and in all, the express image of the Father's glory.

And yet, mark you, this is written to give honor and glory to Christ in the ordinance, but not in any sense for disparagement of the ceremony or its wonderful doctrines. I have no sympathy with the distinction made much of in some quarters, between Christ and doctrines, between deed and creed, and for the most part, with intention to depreciate and minimize the significance of the doctrines. As for my part, I cannot think of Christ apart from doctrine and even dogma. Indeed, Christ himself, in his very person, is the expression and the embodiment of the highest dogma and doctrine.

As we think of him, if there be intelligence and cor-

rectness and scope in the thinking, we necessarily form doctrines concerning him; we think of his doctrine, wherein he taught as one having authority; he expressed himself in doctrine; he appointed symbols and commanded ceremonies for the embodiment and the expression of doctrine. And in all that was said, and in all that was done, and in all that was commanded, he himself was the one glorious person giving point and emphasis to his teaching.

Moreover, never yet has mortal man been a power in the world for mighty deeds, whether prophet or apostle or martyr or hero, who did not carry in his heart, as a flame of fire, an irresistible I believe—*I believe,* and, therefore, have I spoken. Rome, indeed, was shaken by Luther, but Luther himself was first shaken by a new creed, which had grappled his heart and domineered in his life. I believe, I dare, I do, I die—these are the elements which make history, and turn the ages into new channels. But it all roots itself back in what a man is, and as a man thinketh and believeth, so is he.

What wonderful emphasis the Lord's Supper does place upon his person! His very words are crystallized in the service. In its first observance, there were the bread and wine, but they were in his hands as yet without the nail print; and there he was, in his own person, with his body as yet unmarred, his heart untouched by the Roman spear though suffering from an anguish more painful. There he was in that little group of disciples, the chief figure among them, yet

serving them and all succeeding generations, getting ready for the morrow, when the world's redemption should come by his dying on the cross.

AS JESUS CHRIST THE LORD.

Do this in remembrance of *me*—as Jesus Christ the Lord. That is the august word which came out of that upper room, and made that night memorable forever, and has been repeated ever since wherever the Lord's Supper has been observed. They are words of meaning, every one; Jesus means Savior; Christ means the one anointed to save; Lord means sovereignty and power, the Mighty to save. All that Christ was on that night he now is, and more, for then he had not tasted death or broken the power of death or ascended again to the right hand of the Father. The Supper is a remembrance of that night, a *remembrance of him*—the same yesterday, to-day and for ever, from everlasting to everlasting.

In a recent book, The Lamp of Sacrifice, Dr. W. Robertson Nicoll, of England, presents, in powerful fashion, Christ crucified as *The Watershed* in the world of religious thought of to-day. He points out how, on yonder mountain summit, the slanting rock and the gentle breeze turn the falling raindrop so that it flows away by rill and river to this sea or that. All men consent to the cross, but Christ crucified is the parting of the way, the watershed in present-day thinking, some counting him human and dying as men die, but others counting him Divine, some going

to his humiliation and no further, but some to his coronation.

It is the word Divine that turns the course. The essence of heresy is the assertion that Christ is a creature. No matter how loftily he may be conceived of, if his Deity is denied the end is the long darkness and the frozen tide. . . . The other stream turns another way, and ends in another rest. We, risen and crucified, preach Christ, Divine, crucified and risen. The Divinity, or rather the Deity, is the dividing line. Christ was uncreated, not only the Son of God, but God the Son. He was perfectly and purely God, and as truly and really man. The church lives only as she holds fast to this fact, and she knows it. No definition or description, theological or other, can do more than touch the fringe of his splendor.

This is the Person who passes out the word with the emblems of that first Supper, "Do this in remembrance of me." It takes us to the very heart of the problem of Christ's character; and that, in turn, takes us where the conflict is fiercest to-day in religious thinking. It is the old questions: What think ye of Christ? Who do men say that I am? Who say ye that I am? And in his ordinance, wherever rightly administered throughout the world, he gets again the answer which Peter gave: "Thou art the Christ, the Son of the living God"; and the answer which Thomas, seeing the marks of the cross, gave to him as the risen one: "My Lord and my God." So the Lord's Supper, in memory of him *as a Person,* is, with some a rock for offense, but with others a rock of defense; with some a stumbling-block but, with others, the glorious symbol of Christ crucified, the power of God and the wisdom of God. It declares that in Christ the crucified and risen, dwelleth all the fullness of the Godhead

bodily. Do away with this ceremony, or crown him King of kings and Lord of lords, very man, indeed, but also very God.

WITH HIS MISSION TO SAVE SINNERS.

Do this in remembrance of *me,* having the mission to save sinners. Oh, how true it is that men are not saved by a ceremony, or a doctrine, or a confession of faith, or a church! not by any of them or all of them, but by a living Person, whose "name is Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace," the Savior of sinners.

Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men. . . . The Son of man came to seek and to save that which was lost—to call sinners to repentance. . . . Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. . . . Verily, verily, I say unto you, he that believeth on me hath everlasting life.

These are the words of the Prince of glory, and his mission in the world is a mission to save. Before Abraham was, he was; before the world was, he was. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us, and we beheld his glory." This is the world's Savior. And in dealing with sin and seeking salvation, we have to do with him as a person, Jesus Christ the Lord. The way of access to him is wide open to the sinner. There is no

intervention, and there can be no intervention between the sinner and the Savior who came to save and who is seeking to save. He would have this remembered for ever and everywhere, as his mission among men. He is not ashamed to be called the friend of sinners. And what his enemies said of him by way of reproach, really became his badge of distinction and his crown of honor. He came into the world to save sinners, he has gone into the heavens and is in the presence of the Father, and always, whether here or there, his mission is to save. "It is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners." This is ever the language of the Memorial Supper.

SUFFERED AND DIED ON THE CROSS.

Do this in remembrance of *me,* as having suffered and died on the cross in the fulfillment of his purpose. This is my body, broken—this is my blood, shed—as oft as ye eat and drink, do this in remembrance of me. Oh, what a plea that his suffering and his death should be remembered! He endured the cross, despising the shame, and transformed the shame into glory and the cross into the world's only hope of redemption—a prophecy of the coming morrow when the powers of darkness should do their worst on Calvary; a prophecy, too, of the long stretch of years and centuries that should follow. He never asked that we remember his glory, as if that, in its splendor, would ever hold its own place, but his *suffering,* his

agony of soul and sorrow of heart and breaking of body and dying on the cross—these things he would hold forever before the world and have them told with every recurrence of the Memorial Supper.

In one of our beautiful Southern homes a pair of small crutches hang on the parlor wall, as an ornament, to be seen by all who come and go. What mean these crutches? Let the mother tell their story. The little daughter was maimed, and these crutches were her helper and her life and joy. She has gone away, and the knocking of these crutches in the hall and on the stairway is heard no more, but linger in our memory as music from those days when she was here, while now we are lonely in our sorrow. And there are the crutches on the wall, a memento of suffering and a kind of sorrowful delight; a memento, too, of the child, herself, of her coming and going in the home. The very sight of these crutches, though it be every day in the week, awakens the memories in telling the story over and over again, and the fountain is ever flowing.

Symbols and emblems can never die, can never grow old, can never fade, and always tell the same story, whether of suffering and sorrow and defeat, or of triumph and joy and renown. Jesus left with his people and in his churches this symbol that has a double story to tell, viz., how he himself went down in the depths of all suffering, of all sorrow, of all dying, and yet came out triumphant; and how his followers ever afterwards are "more than conquerors"

through him. Do this in remembrance of me—of my suffering and death on the cross.

One of the most brilliant of the hostile critics, who has gone furthest and deepest in the darkness of unbelief, has left his *creed of unbelief* as follows:

> The time will come when *no heart shall remember* that the Savior suffered and died for the world. The last believer shall go down in darkness to his grave, and from that hour shall Golgotha vanish away from the earth, like the place where the garden of Eden lay.

Shall the words of this prophet come true? Shall Calvary be no more? Shall the fountain of blood cease to flow, or lose its blessed satisfying power? Shall the Savior and the Savior's sufferings and death and glorious deliverance cease forever, even in the memory of men? Will people cease to remember that the stars shine while the darkness is on, that the sun shall rise and bring the glories of a new day, that bread will satisfy hunger, and water thirst?

Over against the dark prophecy of the hostile prophet and in answer to these foreboding questions, which come to the very heart of the world in its deepest needs, we will spread the Lord's Table next Sunday or the Sunday following, and on "till he come." There the white linen, and underneath the simple bread and wine; there the eating and the drinking; and there again, as through many centuries agone, the blessed words are heard ever new and fresh, "Do this in remembrance of me." We have fellowship with his sufferings, and we suffer with him, that we may

be glorified together. And the glory shall surely follow.

SALVATION IN THE SHEDDING OF HIS BLOOD.

Do this in remembrance of *me,* as having brought salvation through the shedding of blood. This emphasizes the atonement as related to *himself,* and as accomplished in his *own person.* It is not death but *his death,* not the shedding of blood, but *his blood,* his own dying on the cross, that brought remission and redemption and regeneration and cleansing and eternal life. The thought or fact or doctrine, which soever it may be called, of Christ's atoning work, his voluntary and vicarious sacrifice for sin, as wrought out in his own person, is ever kept fresh and prominent in the Memorial Supper. Christ was once offered to bear the sins of many, and is the propitiation for our sins, that God may be just and the justifier of him who believes in Jesus.

This is at once the simplest and profoundest feature of human redemption through the blood—simple as a fact of revelation in the Gospel, profound beyond all human comprehension in God's economy of grace. It baffles all attempt at explanation, even when made by devout and evangelical theologians, while others come nowhere near even upon the outer border of its wonders and glories. But on the other hand, it appears in the preaching even of plain, humble men of God, and gives flavor and richness and marvelous saving power to their message of grace. And it is a welcome

message with the people throughout the wide, wide world, wherever sin has gone and has wrought its deadly work. Every language under the stars has helped to carry the good news to lost men everywhere.

> Naught can cleanse my soul from sin,
> Nothing make me pure within;
> Or the dreadful conflict win,
> Only the blood of Jesus.

Or this, as the deepest cry of the sinful heart, conscious of its sin before God, and longing to be cleansed and saved from its power:

> Lord Jesus, for this I humbly entreat;
> I wait, blessed Lord, at thy crucified feet;
> By faith for my cleansing I see thy blood flow;
> Now wash me and I shall be whiter than snow.

Or this, as the note of abounding joy, awakened in human hearts the world over where grace has wrought its blessed work:

> Free from the law, oh, happy condition,
> Jesus hath bled, and *there* is remission;
> Curs'd by the law, and bruis'd by the fall,
> Grace hath redeemed us once for all.

Or this, as the song of hallelujah, triumphant and grateful in the deliverance which grace has brought:

> We praise thee, O God! for the Son of thy love,
> For Jesus who died, and is now gone above!
> All glory and praise to the Lamb that was slain,
> Who has borne all our sins, and hath cleansed every stain.

All this is familiar and plain enough, surely, in word and statement and meaning. But oh, the depths,

marvelous and inexplicable depths of mercy and grace and love! The hungry child eats bread and is satisfied, drinks the water and is satisfied, but knows nothing, does not even stop to inquire about nature's laws of fitness and adaptation and satisfying power. And the greatest philosopher knows little more than the child, yet they, too, like the child, eat and are satisfied, drink and live.

Even so it is with this wonderful message of salvation which God has sent out into the world. Whatever else men may count of Christ, he himself should be remembered as having brought salvation in the shedding of his blood. This has been the message of every great evangelist and the keynote in every great movement for saving men. The Lord's Supper magnifies the *crucified* Christ, as having power in himself as a person, to save, and having in his death opened up the way of life—that having died, he now lives, and that his Gospel is the power of God unto salvation for every one that believeth.

IN PERSONAL UNION WITH BELIEVERS.

Do this in remembrance *of me,* as being in union with those who believe in me. Faith in Christ is the one bond of union between him and the believer. No two words in the New Testament mean more than these, viz., *in* Christ, as expressive of the oneness, the real, living, spiritual, mystical oneness between him and those who are his. This spiritual fact is twofold, the believer in union with Christ and Christ in union

with the believer. This is the meaning and emphasis of the Lord's Supper, in the very eating and drinking of the elements in the ordinance. The cup which we bless, is it not the communion (symbol of our partaking) of the blood of Christ? The bread which we bless, is it not the communion (symbol of our partaking) of the body of Christ? This glorious and blessed truth is stated in the plainest and strongest terms possible in the Word of God, concerning those who are in Christ and know him in the forgiveness of their sin.

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. . . . Which is Christ in you the hope of glory. . . . He that believeth on the Son hath the witness in himself. . . . The Spirit himself beareth witness with our spirits that we are the children of God. . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. . . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. . . . Are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

So the Word of God everywhere. And this same great truth in all fullness and richness is symbolized in every return of the Memorial Supper. This union is reciprocal, and vital, and conscious, and powerful between Christ and believers. He in them—they in him, and sharing with him his death, and resurrection and glory. He was made sin for them, and they are made the righteousness of God in him. He is their salva-

tion, and they are his inheritance in the saints who shall shine for ever in the brightness of his glory.

KNOWN THROUGH AN EXPERIENCE OF GRACE.

Do this in remembrance of *me*, as person meeting person face to face and heart to heart. This oneness with Christ is an experience of his saving grace, which is symbolized in the Lord's Supper. As we know the taste of bread and the taste of wine, so we taste and find that the Lord is gracious. The heart-hunger and the heart-thirst find full satisfaction in him. Knowing the teachings of Christ, the doctrines concerning Christ, or knowing even the historic Christ himself in the New Testament record, does not go as far, and is entirely different from *knowing him by experience* as our personal Savior and in the forgiveness of our sin.

This distinction is real and vital. One may study electricity months and even years, and know much about its laws and functions and mystery and power. But he can know more about it in a second of time by a single touch of a charged battery, and the knowledge is more real, more potent, and more his own. It is experimental knowledge. He has apprehended and been apprehended by electricity, has felt its marvelous power; cannot tell how, but knows, beyond all dispute, that something real and powerful has taken place throughout his being. It is something like this, but in a deeper and more wonderful sense, when one comes, through faith, to *know Christ* by experience, whom

to know aright is life eternal. It is the experience of one person with another heart to heart and soul to soul. "I know *whom* I have believed, and am persuaded that *he is able*"—*know him* as my Lord and my God, *know him* as my Savior, *know him* in the forgiveness of sin, and known of him as his.

The several expressions, religious experience, an experience of grace, an experimental knowledge of Christ and of the things pertaining to him—mean the same thing, and stand for real fact to be taken account of in the spiritual realm, and as one of the most common and powerful factors in the lives of men—and of men, too, in every race and grade and condition of life. In a little volume, The Religious Value of the Old Testament, the author gives us the following passage on personal experience of the things of God:

> Religious discoveries are wholly personal; they are made by men from their own hearts; and in reliance on what is written there they defy the world.
>
> One of the surest methods of verification of spiritual truth, is close understanding of the souls that were profound and pure enough to disclose it. A scientific discovery may be perfected by the generations which succeed the discoverer; a religious discovery is always clearest and mightiest in the soul of the discoverer; indeed, we may in a sense assert that whereas a scientific truth may be verified, a religious truth must be imparted.
>
> That is doubtless the underlying meaning of the Sacrament which the author of the fourth Gospel so profoundly expressed in the words: "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in yourselves." The only method of obtaining the belief of Jesus is to share his spirit. If this be so, the unique religious value of the Old Testament is clearly seen and is well nigh impossible to

overestimate. In recording the discoveries of the fundamental truths of our religion, it preserves in a very important sense the truths themselves.

This book was written from the standpoint of "the higher critic," and contains much that is utterly averse to the truth as we understand it. For this very reason, however, the statement here quoted is all the more remarkable. Although written concerning men in the Old Testament as its basis, yet it announces principles good for all time, and is an excellent estimate of the value of personal experience with a personal Savior.

It is not quite clear as to the meaning of the author in some of his words. What he calls "discovery" and "discoveries," Simon Peter and Saul of Tarsus would no doubt call revelations, things made known to men, and perhaps that is the author's meaning when he says, "a religious truth must be imparted." He surely is right, however, in his estimate that men in *reliance* upon what their hearts know, defy the world. If they know, then they know and that is the end of controversy with them. Such men, if crowded, become dogmatic in their knowledge—humble and devout, but dogmatic—dogmatic not in a dogma, but in their experimental knowledge of a person, Christ Jesus the Lord, their Savior and Redeemer and King. For they know, and they know that they know, and their knowledge passes close into the class of the exact sciences. "Whether he be a sinner or no, I know not; but one thing I know; whereas I was blind, now I see."

Take, for example, these two men, altogether unlike each other save in the strong native elements of their character, and in their great, deep need common to men in the world without Christ and without God and without hope. The one was a strong, rough man, who had no schooling, no training, except what came among the fishermen of the lake. He was brought to Jesus. He found Christ and Christ found him. He came to know Christ first, as the Messiah, then as the great Teacher, and then as the Son of the living God —but how? "Blessed art thou, Simon Bar Jona," answers our Lord, to the noble confession, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And when this man came, through many experiences, later to know his Lord in the power of his resurrection, all men took knowledge of him that he had been with Jesus, for he would not hold his peace in telling the things which he had both seen and heard.

The other was a man trained in the best schools and in all the learning of his day. But on his way to Damascus, he encountered Jesus of Nazareth, recognized in him the Crucified One, and found in him his Lord; apprehended Christ after he had been apprehended by Christ, and ever afterwards he held the Lordship of Jesus supreme in his heart and life. He counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord; he surrendered all to him, and nothing could turn him from his high purpose, nor did he count even his life dear unto

himself, if only he could finish his course with joy; he died as a martyr to his Lord, but in the triumph of faith, looking away and beyond, to the crown of righteousness which his Lord, the righteous judge, should give to him, and still further beyond, to a glorious time surely coming, when "at the name of Jesus, every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This is knowing Jesus through experience, and this is the knowledge of him which is celebrated in every celebration of the Holy Ordinance. "Do this in remembrance of *me*," as person meeting person face to face and heart to heart. Much, of course, remains unknown, more with some than with others, but what we know cannot be discounted or discredited by what we do not know. "Whether he be a sinner or no, I know not," said the man whose eyes had been opened. "One thing I know, that whereas I was blind, now I see." Knowledge from experience is the master knowledge of the world. To know Jesus Christ experimentally, to know him as our Savior and Lord, and in the forgiveness of our sins, is knowledge, indeed, higher than the heights above and deeper than the depths beneath—the anchor of the soul, within the veil, both sure and steadfast.

HIS MASTERSHIP OF ALL THE AGES.

In such experiences of grace, Christ holds his place in the hearts of men, and builds his kingdom in the

lives of men among all the nations of earth. "On this rock I will build my church," was his word of unshaken confidence. And his empire is an empire of love—"an empire of Christ more solid and lasting, and infinitely more compact in loyalty and freedom than the proudest empires of the world," and a scepter of righteousness is the scepter of his kingdom.

"Do this in remembrance of *me*," he said, and spoke for the future. Other prophets had spoken, and their prophecies had found fulfillment in him. The past was finished and fixed; he held that in his hand, and in appointing his Memorial he spoke his word of command on the years or the centuries that might follow, and with utmost confidence and composure he put down his words for the future, at once a promise to hold in his hand the succeeding centuries and a prophecy of the final triumph of his kingdom. With the spirit of command on coming ages, he spoke those lofty words: "Heaven and earth shall pass away, but my word shall not pass away until all be fulfilled." And that other word, even more lofty, if possible, and expressive of an ever-abiding presence as things come and go in the history of men and nations: "Lo, I am with you alway, even unto the end of the world."

What we have to deal with in him is, not first or chiefly his teaching, but first and chiefly his Person: a Person transcending the limits of earthly life, and of time and space, and of race and language; a Person attesting himself alive and in power by the work he does in creating persons made new and made strong by love. Concede the present day life of the Person and his consciousness of man as co-extensive

with man's life, and the peculiar vitality of his teaching while on earth becomes intelligible.

This ordinance brings us face to face with his person, and gives tremendous emphasis to his teaching as an ever-present word of authority. The future with him is as the past, and every observance of the Supper becomes the declaration of confidence in his coming triumph. He knew what was coming on the morrow, and in advance prepared his Memorial, and gave it to his disciples for their keeping until he should come again. The past, the present, and the future were his as he spoke the word that night, and are his to-day.

His dominion extends over all, and his kingdom has no end. We assemble in obedience to his appointment, and celebrate his death for sin, and *do this in remembrance of him.* And his word is fragrant with the memories of that event and full of power to emphasize his ever-abiding presence, and his final coming again without sin unto salvation. To-day is his, yesterday was his, to-morrow also is his, and on to the end, until the eternal cycle shall complete its course, and the kingdoms of this world become the kingdom of our Lord and of his Christ, who is the same yesterday, to-day and for ever.

IDENTIFIED HIMSELF WITH A CEREMONY.

"Do this in remembrance of me." In saying this, our Lord appointed an ordinance, commanded its observance in his churches, assigned its high purpose, and

identified himself with the ceremony in its administration. This can hardly be said with too much emphasis. His presence is personal and perpetual and powerful in the ordinance.

He thoroughly identifies himself with this ceremony, and in a sense commits himself to an ordinance as his abiding witness through the centuries. *This* and *me—this and me*—do *this* in remembrance of *me*. Bread and wine—my body and my blood,—the one a high symbol of the other. They witness for him; thinking of them leads to thinking of him; the sight of them leads to the memory of him in his suffering and death for sin; while the eating and drinking stand for personal union with him as a person. In remembrance of me—that is the great word of the ordinance, and associates it with him always and everywhere.

The ordinance does not, in any sense, communicate Christ, or in any sense become a means of salvation. But, nevertheless, it has high meaning all its own, and of scarcely less significance. It is a witness for Christ, bold and unchangeable in its testimony. The elements never cease to be bread and wine, and in no sense do they become flesh and blood; they remain emblems, and in their emblematic power tell their wonderful story. The human heart, in its weakness and longing, is ever appealing to the eye for help. Even when walking by faith and believing without question, the heart craves the privilege of seeing. "I believe, but oh, that I could see him—or a picture of him—could have but one look on that dear form." Here, in these

symbols, this heart-call has its answer and this heart-hunger is somewhat satisfied. Through these symbols, in this ceremony, our Lord gives out the old-time word: "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side. . . . Behold my hands and my feet, that it is I myself. . . . Be not faithless but believing." And these pungent words pierce our hearts and awaken the old-time answer, told many times over, "My Lord and my God."

Thus, the risen Christ, with the marks of the cross, holds his mastership in this ordinance. And he has so identified himself with its observance, that our treatment of the ceremony may indicate our bearing toward Christ himself. We honor him by recognizing and honoring the things which are his. What a protest this makes against the disposition to undervalue and minimize the ceremony! Those who can set aside Baptism or the Lord's Supper, as "mere ceremony," or as "only rites," need to look deeper into their heart and spirit. This surface word may betray a lack of love and obedience and loyalty to their Lord. His word—"do this in remembrance of me"—has set the ceremony for ever among the holy things of his kingdom and among the great things of the world.

AS SUPREME IN THE ORDINANCE.

This brings us once more, as a concluding thought, to recognize his supreme place in the ordinance. His word, his requirements, his will—these should hold

in our hearts and control in th eobservance of this great ceremony. "Let no other thought intrude," not even the thought of "communing with mother or father." We come to this ceremony in Christ's name, and for Christ's honor, and to him belongs the supreme thought. The whole service is marred if we depart from this lofty conception of its noble sentiment and exalted privilege. If Jesus is not given the supreme place, we may well question whether we have given him any place at all—whether he is ours and we are his in deed and in truth.

It is remarkable that our Lord, having left only two ordinances in his churches, Baptism and the Supper, made both of them commemorative; the one as monument, the other as memorial; the one a witness for his burial and resurrection, the other a witness for his death which went before the burial and for his new life that came after his resurrection; the one emphasizing, in its administration, his Lordship as Son of God and God the Son, the other, in its frequent repetition in the churches emphasizing his person and his Lordship, as ever present the Mighty to save. Do this in remembrance of me, is his heart-call to those who love and have experienced his saving grace.

OUR PLEA FOR HIS REMEMBERING US.

It is of infinite moment that our Lord should remember us. What would it mean to be forgotten by him! While providing in these wonderful symbols

that we shall remember him, he assures us of access to him at all times by way of the cross, and that he will never leave us or lose us. This is our plea and hope.

Jesus, Thou art the sinner's friend,
As such I look to Thee;
Now in the fullness of Thy love,
O Lord, remember me.

Remember Thy pure word of grace,—
Remember Calvary;
Remember all Thy dying groans,
And then remember me.

Thou wondrous Advocate with God!
I yield myself to Thee;
While Thou art sitting on Thy throne,
O Lord, remember me.

Lord, I am guilty—I am vile,
But thy salvation's free;
Then, O my dear Redeemer God,
I pray remember me.

"As far as the east is from the west, so far hath he removed our transgression from us." "Though your sins be as scarlet they shall be white as snow: though they be red like crimson they shall be as wool." "I will put my laws into their hearts," saith the Lord, "and in their minds will I write them; and their sins and iniquities will I remember no more."

My faith looks up to Thee,
Thou Lamb of Calvary;
Savior divine;
Now hear me while I pray;
Take all my guilt away:
O, let me from this day,
Be wholly thine.

CHAPTER X.

THE MEMORIAL'S CROWNING PARADOX.

THIS study of the Memorial Supper here reaches its summit, from whose heights we shall have, presently, the Foregleam of the Heavenly Kingdom. The ordinance, so simple and affecting, here comes to its most exalted purpose: "As often as ye eat this bread, and drink this cup, ye do *show the Lord's death.*"

This quiet word to the Church of God at Corinth, not only points our mission in this ceremony, but assigns unique and august meaning to the death of Jesus on the cross. In that appalling event, the Prince of glory was crucified. When he cried with a loud voice, bowed his head and died, it was the dying of the Son of God. His death was the *Lord's death,* and there was darkness over the whole earth, as though the universe had gone in mourning over the amazing and awful catastrophe. The showing of his death is the crowning paradox of all the wonders in the Memorial celebration.

THE TRUTH SET IN PARADOX FORM.

A paradox, by the dictionary, is defined as follows:

A statement or proposition which seems to be absurd, or at variance with common sense, or to contradict some previ-

ously ascertained truth, though when properly investigated it may be found to be perfectly well founded.

The paradox may apply to a condition or truth, as well as to proposition and statement. It may be simply a method of instruction, a way of putting things for the sake of emphasis and effectiveness, or the paradox may inhere in the very nature of a truth and in the essential elements of a condition. In either case, there is *seeming* absurdity and contradiction, but real and well-founded certainty. Some one tells you he saw a man going two opposite directions at the same time. You promptly pronounce that a physical impossibility. But as explanation, the man was on a railroad train which was running forty miles an hour, while he was walking from the front to the rear of the coach. Some one says a man may sit in his office and talk with another man hundreds of miles away concerning matters of business or home, and with satisfaction. That would have been a paradox twenty-five years ago when the telephone was just coming into use, but it is now so common as not to excite comment.

We need not hesitate, when confronted by a paradox in the higher sphere of thought or life, of truth or experience—even so great a truth as the Lord's death, and our relation to it, and its frequent celebration in the simple services of the Lord's Supper. From experience in the past and present, we should learn by this time to expect something great when we come upon truth in paradox form—to expect the greatest

paradoxes, as testing human speech to the utmost for expression, concerning man and God, concerning the invisible and eternal. In such presence, faith may wonder and even adore, but need not fear or hesitate.

THE BIBLE'S USE OF THE PARADOX.

The use of the paradox abounds in the Bible, in both Old and New Testaments. Sometimes it appears only as a method of instruction—setting one thing over against another for clearness and emphasis. But sometimes, in the Bible, the paradox inheres in the very nature of the truth stated or in the very elements of the condition described, for example, *the Lord's death.* Unthoughtful people may pronounce this contradictory or impossible in nature or in the spiritual. But these statements in the Bible are simply paradoxes, "*seeming* absurd, or at variance with common sense, though when properly investigated," or judged from a new standpoint or in a new relation, are easily seen to be well founded.

This same thing is true in nature, the other great book of God, and also in the sciences which are the interpretation of nature's ways. Nature has her wonders, and abounds in paradoxes. The sciences often test our faith as much and sometimes even more than the paradox conditions and truths of the Word of God. The student of nature, of her laws and processes, if he be devout and has learned to walk humbly in her great realm, will have no occasion to stumble or

halt in the study of the greater wonders of the greater volume.

"Christian Paradoxes" was the title of a book published some years ago. The author, Dr. N. M. Crawford, was endowed with rare gifts of heart and mind, and had excellent scholarship and ability as a writer, and in every way well fitted for the great task to which he set himself. The book was of exceptional merit, discussing twenty-three paradoxes of the Christian system in as many chapters, and covering nearly five hundred pages. And yet the distinguished author felt constrained to say in his preface:

> I do not pretend to have exhausted the subject, either by presenting *all* the paradoxes of Christianity, or by saying *all* that might be said on the topics which I have discussed. My object has been to present some of the more prominent of those doctrinal, experimental and practical subjects concerning which the Scriptures use language which, being taken apart from the great system of truth, might appear contradictory—and to discuss them so as to show that each harmonizes with the whole.

The Bible not only abounds in paradoxes, but is often startling in their boldness. It traces the movements of history, discloses God's hand in shaping and guiding, and often makes its records in paradox form —in language simple and unpretentious, but in meaning profound and full of wonder. The quiet calmness and composure in which these great matters are recorded in the Word of God, remind one of the rising of the sun morning by morning. He is simply here, with no noise in his coming, but self-evident in his own brightness and warmth and life-giving power.

I heard Dr. W. C. Wilkinson, one of the clearest and devoutest thinkers of our day, read a paper on "The Paradox of Jesus." The paper was masterful in every way, and showed how the paradox appears not only in our Lord's teaching as a method of instruction, but also in the truths and doctrines which he announced, and in his own very nature and person. This condition of paradox in him was a constant wonder to those who heard his gracious words and saw his miracles. Jesus himself was the greatest paradox that ever moved among men—the wonder of men, and in his new relation, even a greater wonder to angels. He himself was extraordinary, whether sleeping in the hinder part of the ship or commanding the waves and the wind; whether raising the dead, that they lived again, or himself expiring on the cross while nature was shaken and groaned in spirit.

OUR LORD'S LIFE A PARADOX LIFE.

The coming of Jesus to Bethlehem, born of a woman and born under the law to redeem them who are under the law, ushered in a new order of things. It was itself a paradox, and began a series of new paradoxes, each one in its order making possible and necessary the one that followedJan unbroken chain, link woven into link, and completed in uniqueness of beauty and power. There was a new relation, and this made new conditions and a new system of truth. There is boldness throughout, but also simplicity and

clearness, consistency and symmetry—part joined to part as in the building of the universe.

Jesus was at once Son of man, as he himself insisted, and Son of God, as appeared everywhere in the miracle of his words and the mightier miracle of his works. He moved all the while in his new relation without break from first to last. In his first public word he recognized his "Father's business," and in his last expiring word on the cross he committed his spirit into his "Father's hands." Through all those intervening years, his meat and his drink was to do the will of his Father who had sent him.

The following lines set this new relation and this exalted new life in beautiful glow. They are from Dr. W. J. Dawson's Empire of Love, a book which should find its way into homes and hearts everywhere:

When, for the last time, from his mother's home
  The Son went forth, foreseeing perfectly
What doom would happen, and what thing would come,
  Was there upon his lips no stifled sigh
For happy hours that should return no more,
  Long days among the lilies, pure delights
Of wanderings by Galilee's fair shore,
  And converse with his friends on starry nights?
Yet brave he stepped into the setting sun
  With this one word, "Father, Thy will be done!"

With a low voice the stooping olive-trees
  Whispered to him of his Gethsemane;
The cruel thorn-bush, clinging to his knees,
  Proclaimed, "I shall be made a crown for Thee!"
And, looking back, his eyes made dim with loss,
  He saw the lintel of the cottage grow
In shape against the sunset, like a cross,
  And knew he had not very far to go.
Yet brave he stepped into the setting sun,
  Still saying this one word, "Thy will be done!"

So, when the last time, from his mother's home
The Son passed out, no choir of angels came,
As long before at Bethlehem they had come,
To comfort him upon the road of shame.
Alone he went, and stopped a little space,
As one o'erburdened, stopped to look again
Upon his mother's pleading form and face,
And wept for her, that she should know this pain.
Then, silently, he faced the setting sun
And said, "Oh, Father, let thy will be done!"

These noble lines give form and flavor to this new relation in which we are following our Lord. The cross toward which he was moving rose early on his horizon, and never lowered but moved steadily to its culmination. He faltered in nothing, and his face was toward Jerusalem and "the setting sun." He "began to show unto his disciples, how that he must go unto Jerusalem and suffer many things . . . and be killed, and be raised again the third day." And yet over against this ominous cloud, as a rainbow of glory, hear his lofty words of paradox: I am the resurrection and the life; Come unto me all ye that labor and I will give you rest; I am the way, the truth, and the life; He that hath seen me hath seen the Father; I am the bread of life; He that believeth on me shall never die; The Son of man hath power on earth to forgive sins.

So he said, and moved right on. While you wonder, you yet feel in your heart that he has spoken not one word amiss—so well does he fit into his new relation, and so well adapted are the new conditions, part to part. He contemplated the end with amazing com-

posure, and spoke the kingly words with more than kingly power, to remove all fear from those who followed: "I lay down my life, that I might take it again; No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. For as the Father hath life in himself, so hath he given to the Son to have life in himself."

In this language, which shows him more than man, our Lord leads us to new and exalted eminence from which to consider his dying and death. In the low lands we have one horizon, but on the mountain heights there is wider scope of vision. What seems extraordinary here, easily becomes ordinary when we walk among the stars. Natural and supernatural, like up and down, are relative terms and describe relative conditions, and depend on where we stand. Our Lord was at home and moving in his natural sphere when asserting his absolute power over life and death. In his new relation he carried within himself the power to die and the power of resurrection—power to lay down his life and power to take it again. This was his purpose as he came to the fullness of time. He would master the cross and close his paradox life in sublime finish and fitness.

THE LORD'S DEATH THE CROWNING PARADOX.

If any one paradox overreaches all others, surely it must be the *Lord's* death. We must view Christ's life and mission and death from his own standpoint.

There is no surprise that the paradox life should culminate in the crowning paradox. That the Lord should die at all, and especially that he should die on the cross, is the most amazing fact and the most astounding truth, that could possibly elicit the contemplation and excite the wonder of men or angels. But such is its relation and adjustment to other conditions as to make even this paradox possible and plausible, consistent and certain, and even necessary in God's great plan and purpose of human redemption.

The Lord's death, as a fact, does not stand by itself. It is one of a series of facts, as the building of a tower has stone on stone from foundation to turret. Each of these facts is separate and distinct, yet dependent and interdependent; each making possible and requiring the others; while together they are wrought into one complete and consistent whole, with Christ Jesus the Lord as the sum and substance of them all in his being and person, his nature and work.

His preëxistence from the beginning, his incarnation in the virgin birth, his lofty teaching and more lofty living, his immaculate and incomparable character, then his unique and mighty dying, followed by his resurrection from the dead, with his ascension and his sitting at the right hand of the Father—this is the cycle by grades and strides, from throne back to throne again, with the cross an inevitable factor in his glorious work of grace and atonement.

In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh

and dwelt among us. . . . Unto us a child is born, unto us a Son is given; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. . . Unto you is born this day, in the city of David, a Savior, which is Christ the Lord. . . . Ye do show the Lord's death till he come. . . . And he is before all things, and by him all things consist. And he is the head of the body, the church.

These few passages, chosen from the Old and New Testament, represent the thought which stands out boldly on the sacred pages everywhere, viz., that Jesus of Nazareth, as Son of God and Son of man, was both divine and human—very God and very man. He was Christ the Lord and yet was born the Savior; he was God manifest in the flesh; his name was Immanuel—God with us. He is the image—the embodiment and outward expression of the invisible God, the brightness of his glory and the express image of his person, upholding all things by the word of his power. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by him and for him."

This person, so wonderfully and gloriously marked, is Christ Jesus our Lord, whose death on the cross we are now contemplating, and whose death is shown in every celebration of the Lord's Supper, and is its Crowning Paradox. The destructive critics distinguish between the Christ of the Gospels and Christ as he appears in other parts of the New Testament. But the distinction as intended by them is unwarranted,

fallacious and false. He is the same Christ throughout, though under the teaching of the Holy Spirit, as he himself had promised, those same men came later to know him not differently but *better*. Their view of him was enlarged, and enriched, and made clearer by new experiences of his grace and new visions of his glory.

Moreover, if we, as laymen, cannot reach the originals and judge for ourselves, but must have some one to interpret and construe the Christ of the Gospels, we will not choose that "Higher Critic," so-called, who abridges our Lord's character, sees nothing of Deity in him, and takes from him his power and glory of cross and resurrection. We prefer as our leaders, John, and Paul, and Peter, and others, who were eye-witnesses of his Majesty, subjects of his marvelous power of saving grace and could not but tell the things which they had heard and seen.

They never once, even in their loftiest moments, broke with the Christ of Galilee, or with the Lord in his death on the cross, or with the Jesus of resurrection power and experience. Throughout, there was enlargement and enrichment, but no difference otherwise. To them, Christ was ever the same; "Being in the form of God, he thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

HE DIED ON THE CROSS AS THE GOD-MAN.

For his unique mission, our Lord took not on him the nature of angels, but was partaker of flesh and blood in the likeness of his brethren. While remaining divine, he became also human, was God in the likeness of man. In this twofold nature, therefore—divine and human—our Lord created for himself a new relation with new experiences; he put himself under limitations, and yet, in these very limitations, he made for himself new and larger possibilities.

It was in this twofold nature that he had the power to die, and had the experience of dying — tasting death for every man. Our *Lord was born*—God manifest in the flesh, and we follow him in his paradox life, ever and anon

> "Seeing in human flesh
> The God shine through."

We follow him to the end, astounded out of measure, that our *Lord could die.* And yet more amazed still, we behold him in the glory of his person and the fullness of his nature expire on the cross, and become for ever—

> "Conqueror over death
> By being slain."

Some time in the seventies, the Religious Herald published a discussion between Dr. J. B. Jeter, then editor, and, as my memory goes, Dr. Alvah Hovey, then professor in Newton Theological Seminary. The

subject was the momentous question, "Did Divinity Suffer in the Dying of Jesus on the Cross?" The discussion impressed me profoundly, as a young man just then entering the ministry. It is not now recalled which side the two great men held respectively. I remember well, however, where the discussion left my mind, and without peradventure, viz.: that Christ had two natures—equally human and divine, which were blended and wrought into one person; that we may distinguish, but cannot divide between his two natures, assigning so much and some actions to his human nature, and so much and some actions to his divine nature; that he was one person—*the divine man*—and did whatever he did as the one person in the fullness of his nature; and that the question whether Divinity suffered was altogether without practical value, even when discussed by two men, famous, everywhere, for learning, ability, and devout simplicity.

All my reading and meditation through the years since, have made clearer and stronger that view, deepened and enriched it as a conviction. The Lord was the God-Man in all that he was, without distinction between human and divine, and did as God-Man whatever he did; as God-Man, he wept with Mary and Martha at the grave of Lazarus, and raised the dead to life; as God-Man he sat on the well, and read the woman's thoughts and uncovered her heart; as God-man, also—Jesus Christ the Lord—he died on the cross, rose again from the dead, was with his disci-

ples coming in and going out, and, finally, sat down at the right hand of the Majesty on high. He brought his Father's nature to the cradle and the cross, and returned from the sepulcher to the crown and the throne in his human nature, glorified with ineffable splendor.

AN INFINITE DEATH OF INFINITE MERIT.

Confessedly, we are dealing with momentous and difficult questions. "Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up to glory." Some one has used the expression, "the dimensions of Christ's death"; the phrase seems rather mechanical, and yet there is manifestly in his death scope and fullness. In him dwelt all the fullness of the Godhead bodily, and this made his death exceptional, infinite in itself and of infinite merit.

Dr. Nicoll, of England, already quoted in the preceding chapter, gives us, in his sermon on Christ Crucified, a further statement. We venture to quote him, at length, for the sake of the beauty and power of expression in which he sets out this great truth.

> If we are to understand the preaching of Christ crucified, we must fill every word and every thought with the full meaning of Deity which belongs to the name of Christ. The more we do this, the more gloriously the river will expand and end.
>
> It is the Deity of Christ which gives meaning to his atonement. We must not shrink from the strongest words that Scripture uses; rather we must glory in them. The Church of God has been purchased by the blood of God. Whenever

we preach Christ, whenever we sit at his Table, we show forth the Lord's death.

It is the Deity of Christ that gave his death its significance in regard to sin. The blood of man could not put away sin any more than the blood of bulls and goats could. It was the blood of the God-Man that finished transgression and made an end of sin. The mind of the new century may reject for a time a substitutionary sacrifice of Emmanuel. The modern mind will always reject the miserable theory that the death of another martyr can do anything to help the world in its plight of sin and guilt.

Christ died as man, but he died as God. He laid down his life for us. He had power to lay it down, and he used that power. It was not the nails that held him to the tree, but the bonds and cords, the ancient prophecies and mysteries of love. He died as victim, but he also died as Priest.

Verily the day of his power was the day of his cross. So we look to him and see in his cross not the example of a weak martyr, not a moral influence, but an actual and irreversible triumph. The bringing in of a new order, the ending of the old.

No man Christ, no angel Christ, no half divine Christ could suffice us. The Christ who died for us yielded himself of his royal will in sacrifice, that he might restore his guilty people to the lost ranks and franchises of the sons of God. So by faith we lay our hands on his dear head and confess our sins. Believing, we rejoice to see the curse removed.

These are strong, bold words, and of tremendous moment. But, for myself, I go in mind and heart to their utmost meaning. This is the only Gospel which will satisfy the world's heart-hunger and suffering, and take away its sin. There was infinite merit in his death, because of his infinite character, and in that merit there is the purchase power for human redemption. We are bought with a price, even the price of the precious blood of Christ, which he shed on the cross. And the redeemed are his forever. We might

talk of the *dimensions of his death,* if only we were "able to comprehend what is the breadth, and length, and depth, and height, and know the love of Christ which passeth knowledge." We adore and worship him as the once crucified Lord, but now the risen and glorified Lord, our hope and our joy forever.

THE PARADOX COMMEMORATED IN SYMBOL.

The Lord's Supper is in memory of the Lord's death, his own chosen and appointed memorial to celebrate in his churches the paradox of his death on the cross. The Lord's death and the Lord's Supper—these are set one over against the other, the one fundamental and essential in God's plan of redemption, the other its symbol and pictorial representation. As often as ye eat this bread and drink this cup, ye do *show the Lord's death* till he come.

The Revised Version uses the word *proclaim* instead of the word *show,* but the word proclaim does not seem adequate. This beautiful ceremony, with its emblems and service, preaches indeed, and proclaims, but it is more than preacher, more than proclamation. With its broken bread and poured out wine, the Lord's Supper is vivid and powerful as spectacular exhibition of the cross. It *shows* our Lord's death, holds up to view his dying on the cross, in such fashion as to move our hearts. And wherever celebrated, no matter how often repeated, this ordinance of the Lord's house shows, afresh, the Lord's death as the Savior of the world. It is impossible for word or

symbol to go further, either in the wonder of expression or the burden of its meaning.

We know not which excites our wonder the more, the mighty event itself, or that this ordinance should be set for its showing and the churches should be entrusted with its keeping through the ages unto the end. Never, before or since, was there another such event as the death of our Lord, or another ceremony charged with such message to the world. But here it is, to-day and to-morrow, and on till he comes; and either from the cross itself, or from the memorial as its tragic symbol one may read in its every administration the unparalleled words and startling paradox—*the Lord's death.*

And the Lord's death must be memorable for ever, though now made so familiar in these emblems and in this memorial. The Lord's Supper and the cross are held together in inseparable association. In our observance of the one, we celebrate and honor and glorify the other. And sometimes we wonder, as a speculative thought, if there will not be, somewhere in sight, a glorified symbol of the cross, as an everlasting memorial of this great paradox, "when in the ages to come God shall show the exceeding riches of his grace in his kindness toward us in Christ Jesus."

BEYOND US, AND YET FOR OUR USE.

In dealing with lofty subjects, such as we have been considering it is better to be entirely frank where we cannot explain or understand. But the Lord's

Supper sets out the Lord's death, and is intended to make it plain, *as a fact available and of value for us,* even though it cannot be comprehended in fullness. For, what we cannot comprehend may yet be available for our highest advantage, and it is easily possible to believe and use freely, with ease, even what we do not understand; otherwise, our creed would be straightened, indeed, and our impoverishment unto death would be speedy and complete. Indeed, it is one of the commonest laws of every-day life that we may yet believe what we do not comprehend and use what we cannot explain.

It is not a question of understanding; but rather the great question of Jesus to Mary and Martha concerning his words as to the resurrection of their brother: *"Believest thou this?"* That is our question as we confront the Lord's death on the cross as the atonement for sin. Everywhere and in everything, believing and using outstrip and overreach understanding. This is not acting contrary to reason, but in the light of intelligence and of common, every-day knowledge. "If ye know these things, happy are ye if ye do them."

Did you understand all the mechanism and intricacy of sending your last telegram, or telephone message, to say nothing of the wireless which caught your word, you know not how, and bore it off, and lodged it at the proper place many hundreds of miles away, on land or sea? Do you understand the wonders of the trolley car, so quickly come into use, as one of the

commonest modes of everyday travel? Here, as in other things, we know and recognize a thing as fact in its meaning and efficiency, and avail ourselves of its use and blessing, even where we cannot understand. The great, hungry world knows almost nothing of the relation between hunger and bread; nevertheless, the great, hungry world eats bread and finds life. In the higher sphere, also, the soul has its hunger and its bread—even the Bread of life, which came down from heaven—which the world knows not of.

So, we cling to him, as symbolized and set before us in the Lord's Supper. *We know, as blessed facts,* his death on the cross, his atonement for sin as an offer of mercy, his forgiveness and cleansing power, his marvelous grace in fullness and richness and freeness. We take him and find life, leaving for eternity the unfolding of the marvelous how it all comes. Before the wonders of redemption we veil our face, and rest with satisfaction in him, until somewhere and some time we may go further and know more.

I saw, the other day, a beautiful sight. A tiny child was climbing for the telephone on the wall. By means of stool, and chair, and table, she was reaching for, and undertaking to use, what she did not understand —all just "to talk with farver at the store." She had seen others talk and get their answers; she knew her father was at the other end. The whole thing a mystery, and yet the tiny child using it as a plaything,

and getting the fullness of its service and glad in the joy it brings.

O fools are we, and slow of heart to believe, and learn, and use the great things of grace which God has put within our reach! The cross—*the cross is* our telephone; we climb up as best we may—all so far beyond us and yet within our reach. We put in our word—the cry of the heart stricken with sin—we hardly know how—O Lord remember Calvary, remember all thy dying groans, and then remember me. Hundreds and thousands, thousands of thousands many times over, have made that call, knowing nothing more, save only their burden of sin, their need and want of God's love and pardon, and Christ's cross and its crimson flow. And the answer has come, and the same answer every time in fullness and graciousness; "Though your sins be as scarlet, they shall be whiter than snow; though they be red like crimson, they shall be as wool." The great transaction is done; they are his and he is theirs; and they are happy in him. The crowning paradox is the crowning glory, filling earth and heaven with splendor, and with the song of rejoicing.

His death is my plea
My advocate see,
And hear the blood speak that hath answered for me.
O, Jesus, my hope
For me offered up,
Who with clamor pursued thee to Calvary's top.
The blood thou hast shed,
For me let it plead,
And declare thou hast died in thy murderer's stead.

Christ Returning to His Former Glory.

CHAPTER XI.

FOREGLEAM OF THE HEAVENLY KINGDOM.

WE turn once more, and finally in this discussion, to study the great ordinance in the light of our Lord's final word in its first administration on that memorable night. What he said then, as they sang the hymn and went out, remained with the Memorial as the heritage of his people until the end. His words, though somewhat figurative, are full of meaning and open the whole question of the future, both as to the progress and final triumph of his kingdom, and of the future life which shall be the culmination and glory of the life that now is.

The several Evangelists vary somewhat in reporting his words on that great occasion, but agree in their emphasis in the one preëminent and essential thought, as follows:

Matt. 26: 29: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Mark 24: 25: "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

Luke 22: 16, 18. "For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. . . .

For I say unto you I will not drink of the fruit of the vine, until the kingdom of God shall come."

1 Cor. 11: 26: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

This word, *till he come,* quoted from Paul in writing to the church at Corinth, may be taken as the meaning given to him of that final word spoken in the upper room. Between the two occasions, however, years had intervened, and much had been done in making history. There was the death on the cross, which came the day following, the resurrection and ascension of his Lord, his own wonderful conversion as on his way to Damascus he had met his Lord, the preaching of the gospel everywhere and the founding of churches with their ordinances and their celebration of the Supper. All this and more, had come to verify the words which were spoken, and which he had received from the Lord Jesus, and to give strength to his faith and enlargement to his hope. With him, it was the Memorial Foregleam already coming to the dawn. *Till he come* did not seem very far off, but the rather seemed approaching rapidly in growing power.

ANOTHER LIFE BEYOND THE PRESENT LIFE.

This is the first, simplest, and most manifest meaning of the Savior's word, and this meaning he set in his Memorial as a message to his churches whenever it should be celebrated. "Until that day in my Father's kingdom." "Until it be fulfilled in the kingdom of God," "Until the kingdom of God shall come"—all

this he said, knowing that the coming morrow would see him die on the cross, but declaring, at the same time, that for him and his there was another life beyond death.

'Tis not the whole of life to live,
Nor all of death to die.

Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years
And all that life is love.

There is a death whose pang
Outlasts the fleeting breath,
Oh, what eternal horrors hang
Around the second death.

The Lord's Supper has its face to the future, and gives its word for that better life. After bearing testimony for nearly two thousand years, it still gives us this word—not now, but in the future life. "What I do thou knowest not now; but thou shalt know hereafter." There is, of course, the limitation of our knowledge, but also largeness and fullness of promise. Although filled with wonders of the past, the Memorial has, also, its word for coming glories, and casts its light upon our path leading thitherward. It brings the past and future together, while cross and crown are set over against each other, and memory and hope play each its part when we come to its celebration. There is suffering and death, but also life and glory to follow.

Its light on the future may be counted only a gleam,

but still a gleam—a Foregleam of the Heavenly Kingdom. A touch of gray in the eastern sky, even at the darkest hour, means the dawn of coming splendor. The day star in the heart means darkness while the stars are shining, but afterwards the coming day with the Sun of Righteousness, first on the horizon and then at the zenith in the fullness of noontide glory. Now we see through a glass darkly, but then face to face—still we see *now*. It does not yet appear what we shall be, but *now* are we the sons of God with our faces set for the Father's house.

We rejoice in the light we *now* have, even though the heart sometimes fairly aches for the shining of more light upon the momentous questions of the future. Still, for the present, we have reigning in our hearts as great hopes "the coming of the kingdom of God," and there is *"that day* in the Father's kingdom," when the Lord and his shall sit together; and there will be "fulfillment in the Father's kingdom." These are mighty words, and prospective of a glorious future, as emphasized in every celebration of the Supper; and in their strength we wait till he comes.

NO OTHER WORD BUT THE BIBLE WORD.

The Bible apart, and all is changed; we have not even a gleam of light on the future. It is all darkness, darker than a day without the sun or a night without the stars. Without the Bible, much remains indeed but nothing for the future. Sin remains—sin in all its blackness as described in the Bible, sin in

all its dreadfulness and devastating work as we witness and experience it in the world; the *sense of sin* remains—that strange foreboding of the human heart, deepening, more or less, into conviction that, somehow and somewhere, we must give account for the deeds done in the body; suffering and sorrow remain, with the many, many *sources* of suffering and sorrow, filling the world ever with anguish and despair. The sense of immortality remains—that feeling in both heart and mind, in stronger or weaker belief that we shall live again, that life is not all and that death is not the end but after this life another life, somewhere and somehow; and death remains with all that death does mean or may mean, in all its fearfulness as to ending this life and its awfulness of beginning another life.

These things are all here now, and will remain, Bible or no Bible. They would still be here, even if the Word of God were blotted out of existence. They are not here because found in the Bible, but are in the Bible as a faithful portrayal of the conditions which are now here. And we know from our own observation and experience, that the Bible word is true, every whit, concerning these things which we can see. And this should give us confidence in its word when offering a remedy for sin, and when speaking concerning the future and the great questions hereafter.

In the very nature of things, we cannot disprove what the Bible says about the future. And if what it says is not true, we will never know it; if what it

says about God, about heaven, with its joys and glories; about hell, with its unutterable horrors; about man's life beyond death and beyond the grave—if all this should prove false, man will never know it. For if he dies as the beasts die, then all knowledge and power of knowing ends with his dying,—he goes out in death—goes out absolutely and utterly. He closes his eyes on scenes here to open them no more for ever; then there is decay of mind and heart, with universal and eternal—*nothingness.* And we are left looking out upon the far away nothingness as our only hope and destiny.

But the Bible has a different word from this, and brings us out of the night into the sunlight of the morning. Its voice is authoritative, the only authoritative and sure word in answer to that anxious, ever-pressing question: "If a man die, shall he live again?" We ask this question when we see others die; we ask it when contemplating our own death. But, turning away from God's Word, we have no answer for the longings of our heart, and no answer for our oppressive fears. In *nothingness,* which the gospel of despair hangs like a night-pall over the future, there is, of course, nothing for hope and nothing for joy. We cannot exaggerate the desolate and terrible condition, if the Bible be set aside. We insist on this with all earnestness, and come to the Lord's Supper in the light of God's Word, and in that light look out upon the future even though it be only a gleam—a foregleam.

THE EVER-PRESSING QUESTION OF DESTINY.

The end cometh—and then what? This has been the one pressing question of all nations, through all the centuries. "If a man die, shall he live again?" It is the universal question of the human heart; it has stood as the one interrogation point of all the ages, but has found its answer—an answer of satisfaction and of uplifting power. But the answer to this ever-recurring question does not come from nature, for nature, with all her wonders, has no voice concerning the future, or concerning our dead. Scientific research with all its vast and masterful achievements in man's behalf, can do nothing for us in this sphere. It may search among the stars and be at home among these far away distances and glories—but nothing beyond. The answer was not wrought out by the intellect with its mighty reach of invention and discovery; the answer did not come from the heart, with all its longing and yearning for the future; nature and intellect and heart—these all may demand an answer, even venture to give an answer for what shall be hereafter, but this is all insufficient; in themselves and by their very character they give strong presumption for the future, but even their strongest presumption is not authority. And with these alone as our guide, we are as yet left helpless and in the dark.

God's Word is the only authoritative voice: "Life and immortality are brought to light in the Gospel." The young hero in the Greek drama, who was going

to execution, was asked by the Greek maiden, whose affections he had won, "Shall we meet again?" His answer is full of significance and beautiful pathos: "Shall we meet again?—I asked that question of the hills, that seem eternal; of the streams, which flow on for ever; of the stars, in whose azure fields my raised spirit has roamed in glory; these are all dumb, but as I look into your eyes, I feel that there must be something in your love which shall never wholly perish; we shall meet again." The young hero's answer, so exalted and noble, represents the best of Greek thought and philosophy and hopes and affection, and yet, his greatest certainty was nothing beyond a pathetic and stupendous guess. For the great question as to a future life we want a definite and fixed answer, but it cannot be given by the streams, or the mountains, or the winds, or the sea, or the stars, or the thunders, or the lightning.

All of these are dumb and deaf to the great deeper appeals of the human heart as to what shall be hereafter. How different it is with the Word of God, and with those who have an abiding faith in its wondrous teachings. Death comes to these as to others; and yet, there is a vast difference between their death and the death which others die. Those who die trusting in the Lord Jesus Christ as their Savior and Redeemer, die in the Lord and their state is a state of blessedness, and their works do follow them. As we stand looking out upon the other shore, the supreme matter with us for this life, as for the next, is our rela-

tion to Christ. Dying in him, men go hence as going to their homes, and sweep through the gates of the New Jerusalem, washed in the blood of the Lamb.

JESUS USES THE LANGUAGE OF HIS HOME.

His words on that memorable night, as he closed the pathetic service, was the language of one in a strange land and foreign country. But he was talking in the familiar language of his own home. With him, the kingdom of God is identical with his Father's kingdom; and there was a quiet earnestness in his expectation and promise, such as comes alone from assured and certain knowledge. His language commands confidence, awakens hope and brings the joy of anticipation. There was not a cloud on his inner sky, though at the very moment the clouds on the outside were gathering in deeper blackness and becoming more ominous. Perhaps, even then, in that upper room our Lord had foretaste of that joy set before him, in the strength of which he endured the cross, despising the shame, and later in the triumph of resurrection glory, sat down on his throne at the right hand of God.

The language of Jesus always bore the marks of this same lofty composure and confidence. "He needed not that any should testify of man; for he knew what was in man." But the rather, men took knowledge of him everywhere, that he spoke as one having authority—the authority to command, but also that supreme authority which comes from absolute knowl-

edge and the power of knowing. "Never man spake like this man," no matter what the occasion. Whether pouring out his scathing words of indignation upon Pharisees and Sadducees, or searching the heart and answering the questions of the inquiring ruler, or quieting the disturbed heart of the woman whom he met at the well, or withering by his curse the barren fig tree, or commanding wind and wave, or calling the dead to life, or bidding devils go away,—always and everywhere he spoke as one at ease in his own peculiar sphere,—knowing with absolute knowledge, and therefore commanding or comforting, as occasion required. So it was, also, when he spoke of his Father and of his Father's house and kingdom. He walked ever with his Father in the same lofty way, talked often of his home whence he came out and whither he should return, ever confident and serene in his outlook and final triumph. And in the same manner he set these great words of future import in his holy Memorial, where they sparkle like jewels in a diadem, and are the joy of his people to this day, and whenever they sit at his Table to celebrate his death.

"In the kingdom of God—in the kingdom of my Father," I shall sit with you, eat with you, drink with you—the holiest and the most familiar association in the highest place and fellowship. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye

may be also." In these blessed words he closed the memorable service, passed them down to us in connection with his beautiful Memorial, and in their light we walk until he shall come in their fulfillment.

THEIR FUTURE CONDITION A KINGDOM.

The Lord's Supper, in its celebration, *bespeaks a kingdom* as the future condition of the saints in their glorious hereafter. All three of the Evangelists use the word kingdom, in reporting the closing scene in the upper room, and the Savior, in his final word, speaks of his Father's kingdom, or the kingdom of God. He referred, no doubt, to the heavenly kingdom, either as now being founded and peopled by the gathering of the redeemed in glory, or as it shall be in the completion of the work of redemption. In either case, whether in its progress or consummation, it describes the future condition of the redeemed *as a kingdom*—the kingdom of God, the kingdom of our Father and the Father of our Lord Jesus Christ.

The word kingdom, especially kingdom of God, as applied to the future life, is one of the mighty words of the language. And our Lord set this great word of coming exaltation in his Memorial for repetition and emphasis. It puts renown and glory upon what shall be hereafter as an abiding promise in his ordinance. It means a King who shall be King of kings and Lord of lords. It means subjects—the innumerable hosts of the redeemed, who, saved in the everlasting covenant of grace, shall hold rank as the sons of

God, and "shine forth as the sun in the kingdom of their Father." It means sweep of space or largeness of realm, which shall serve as the sphere of their life and activities.

We are more likely to fall short in the measurements of its meaning, than to be excessive in the reach of our thought. The kingdoms of this world shall surely become the kingdom of our Lord and of his Christ. It shall be peopled with the redeemed of the Lord, and shall have its center in "a city that hath foundation whose builder and maker is God." And in this great word—the kingdom of his Father, our Master, even in the hour of his sorrow, opened to his people their future condition and their exalted estate. And he has so joined this majestic word with his ordinance, that his people, whenever assembled in its celebration, might behold in the distant ages their coming glory in his Father's kingdom.

OTHERS BECOME MORE BOLD IN SPEECH.

There was always, with Jesus, somewhat of reserve in the use of words, but they took hold of men with great force. His disciples felt their power and grew more bold under his instruction. They soon ceased to talk in the language of hope, but used, rather, the language of knowing. *We hope* gave place to *we know*. They recognized their limitation, but rejoiced with joy unspeakable in their knowledge, and gave no uncertain sound for the things wherein they were certain. They knew, and knew that they knew *even for*

the future, and rested all in the unclouded vision which their Master had given.

> *We know,* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. . . . It doth not yet appear what we shall be but *we know* that, when he shall appear we shall be like him; for we shall see him as he is. . . . Behold *I show you a mystery;* We shall not all sleep, but shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed.

This is the outlook for the man of God who stretches himself on his bed to die. It puts a new phase on death, lights up the death chamber where all other lights have failed, and shows a glorious transition from the life that now is to another life which is indescribable in exalted rank and rapturous joy in the kingdom of God.

"Remember me when thou comest into thy kingdom," was the appeal of the dying thief to the dying Christ; and the answer came quick, "This day shalt thou be with me in Paradise." The dying Stephen, with his face radiant like the face of angels, "saw the glory of God, and Jesus standing on the right hand of God," and fell asleep in his blessed arms. The veteran hero of the cross, himself for ever a trophy of grace, fought his fight, finished his course, entered on his departure, looking for a crown which he should surely receive from his Lord the righteous judge.

In the pathway of these three—the redeemed malefactor, the martyred preacher full of the Holy Spirit, the apostolic hero saved by grace as the chief of sin-

ners—millions and millions have gone as the blood-washed throng, the path shining brighter and brighter even unto the perfect day. The Foregleam of the Heavenly Kingdom opened with them first into the dawn, and then into a new day, full of the glory of God. And the quiet, strong word of the upper chamber, reaching over the stretch of centuries, comes again and again to fullness of realization, as the saints in light assemble with their Lord in the kingdom of their Father.

PERSONAL IDENTITY SHALL REMAIN.

One of the most important lessons our Lord left in his final word at the Supper is this, viz., that each one in the kingdom of his Father shall remain the same in personal identity. "When *I* drink it new *with you* in my Father's kingdom." This must mean his presence in person, and their personal presence also, each in his own individual character; that those who were present with him in the Memorial Supper and genuinely his, should be with him in the coming kingdom; and that each one shall appear in his own *individual character.*

This is a tremendous truth concerning the future life—full of joy for the righteous, but appalling in its thought for those who shall be banished from the presence of his glory and shall go into outer darkness for ever. Each shall be *himself* in his own individual personality and not another. This is inevitable as the fundamental law of being. One cannot get rid of him-

self, either here or hereafter. And this law is not broken in the experience and transition of death. The end comes, and with it great changes of condition and environment. The body being left behind to await the resurrection, the spirit enters, at once, a new life, and lives in a new world, with new conditions and new environment. What these are, we cannot know, and speculation affords but little, if any help.

In all the changes which come, however, whether of condition or of environment, one thing remains, viz., *self*. The spirit—each one's own spirit or self—is indivisible, and *selfhood is indestructible*. Consciousness, intellect, affection, memory, conscience, character—these constitute selfhood, and selfhood is immortal. Personal identity is not lost in the dissolution, nor marred or weakened in any way. Jesus and the disciples remain themselves as they are, together in the kingdom of their Father—each one in his own distinct personality. The nameless thief is still himself, in the full memory of the cross with its groans, and of that blessed word which opened for him the gates of the eternal city; Stephen is still himself, remembering the stones and the death which he died, and the vision of splendor with its untold comfort and joy; Saul of Tarsus is still himself, in the full consciousness and grateful recollection of the grace which wrought in him unto salvation. So, with all the redeemed, who sit down in the kingdom of God with Abraham and Isaac and Jacob.

They die and go to God, as children going to their

Father's house. Many times over have we heard the rapturous, triumphant shout of Christians as they bid farewell to this world and set their faces to the heavenly kingdom. With them it must be true—oh, it must be true—that Christ has come to welcome them home, and angels to escort them to their Father's house on high. No one can describe, for no one can know the experience of dying, until he goes himself that sublime and glorious highway to glory. The following familiar lines concerning "The Dying Christian to His Soul," are not without meaning and must come near the truth.

Vital spark of heavenly flame,
Quit, oh, quit this mortal frame;
Trembling, hoping, lingering, flying;
Oh, the pain, the bliss of dying;
Cease, fond nature, cease thy strife,
And let me languish into life.

Hark! They whisper! Angels say:
Sister spirit, come away!
What is this absorbs me quite!
Steals my senses, shuts my sight!
Drowns my spirit, draws my breath!
Tell me, my soul, can this be death?

The world recedes; it disappears—
Heaven opens on my eyes. My ears
With sounds seraphic ring;
Lend, lend, your wings—I mount, I fly—
O Death where is thy sting?
O Grave where is thy victory?

Oh, can this be dying and this be death! Then, indeed, it is not all of life to live nor all of death to die; then, indeed, is death not death, and the dead are not

dead. Dying is not a ceasing to be, and not a loss of consciousness of the soul in its higher powers of being; it is not even a period, but only a dash in rapid composition—a quick leap out into a broader, higher, larger, nobler life, with all the mighty powers of the soul still retained, and still active, and joyous in the presence of God.

A KINGDOM FROM ADVERSE CONDITIONS.

When, on that memorable night, in the upper room, our Lord made his promise for the coming kingdom, and of a glorious future for those who are his, the surroundings were all adverse and gave no prospects of fulfillment. One of his chosen twelve had already turned traitor and deserted him; and while with his little group he was talking of the coming kingdom, his enemies were plotting for his life, and everything seeming to go their way. His words were in striking contrast to the outside conditions, and yet were a gleam in the darkness—a Foregleam of the Heavenly Kingdom. That little room, even in that hour of darkness and of impending ruin, was still the most masterful center for that night, and for all the coming years.

The betrayal by Judas was successful, even to placing the foul kiss upon his holy lips; the arrest was successful, although the soldiers were overawed by the majesty of his words; the trial was successful, though Herod turned him over to Pilate and Pilate found no fault in him; the scourging, the mock robe,

and the mock crown of thorns, gave their testimony to his complete downfall, and the setting at naught of all the glorious things he had said; his crucifixion was successful, while his enemies derided and boasted that he had saved others, but could not save himself; his burial in the new tomb was successful, and made fast with the Roman seal and secure by the Roman guard, while his followers were scattered, as sheep, without a shepherd; all this came, and came quickly, in less than twenty-four hours, the evil seeming to triumph, and the good seeming utterly undone.

But over against all this stood that one quiet and mighty word spoken in the upper room: "I shall drink it new with you in my Father's kingdom." That one word was the glea mof the morning, in the darkest hour, just before the coming of the day. He was not holden of death, and his resurrection came—came speedily, inevitably, and with great power. It came as the first fulfillment of his word, as the first installment in making good what he had said, as a complete reversal of the whole course of events, as they were then sweeping on,—a reversal more mighty and commanding than the reversal in nature when Joshua bid the sun stand still in the heavens. Our Lord gave us then the earnest of his promise, and much has followed since, followed gloriously through the successive years, while he works out his purposes in heaven and on earth for the making of his kingdom.

There are adverse conditions now to his cause on earth and also to his kingdom in heaven. Those days

he lay in the tomb may be taken as typical, illustrative of the times now current and which are moving for consummation when all shall be "fulfilled in the kingdom of God." The powers of darkness are often triumphant; death seems to have full sway, as though its march should be for ever; its work of desolation is seen everywhere, in the darkness of homes and in the bitter sorrow of hearts; our dead, as to their bodies, rest in their graves, while the promise of resurrection shines as a light in the darkness. The cause of Christ often seems undone, while the child of God suffers in soul and body, with few marks in himself or in his condition, that he is the child of a King.

"Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There is no uncertainty in the outcome. The work of death shall be again undone, as in the resurrection of Jesus. The saints may die, as they do die, and yet find their greatest victory in death, as opening the door to glory and to their Father's house; and the powers of darkness shall be overthrown and the kingdom of Christ shall come in power and great glory.

Brethren, while we sojourn here,
Fight we must, but should not fear;
Foes we have, but we've a Friend,
One that loves us to the end.
Forward, then, with courage go,
Long we shall not dwell below;
Soon the joyful news will come,
"Child, your Father calls,—come home!"

Next Sunday, we shall have, as we have often had,

our Memorial Service. It should be counted a momentous occasion. How much it means! In that beautiful and yet august ceremony, we celebrate our Lord's dying love, and hear again, as we have often heard his promise for the future, with the pledge of its fulfillment in the fullness of time. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come"—a memorial of his death, as we look to the past, but with those blessed words *till he come,* as a pledge of his return and our Foregleam of the Heavenly Kingdom. For the Lord himself shall descend; the dead in Christ shall rise; and the living, changed into his likeness, shall be caught up together with him in the clouds, to meet the Lord in the air; and so shall be ever with the Lord. Then shall come to pass in fullness, that saying of his: "I shall drink it new with you in my Father's kingdom."

TO HIM BE HONOR AND GLORY AND DOMINION,
FOREVER AND EVER, AMEN.

FEB 13 1908

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Sept. 2005

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